HIEROGLYFIC:

OR,

626.g.13
4

A Grammatical Introduction

TO

An Universal Hieroglyfic Language;

CONSISTING OF

ENGLISH SIGNS and VOICES.

WITH

A Definition of all the Parts of the ENGLISH, WELSH, GREEK, and LATIN Languages;

Some Physical, Metaphysical, and Moral cursory Remarks on the Nature, Properties, and Rights of Men and Things.

And Rules and Specimens for composing an Hieroglyfic Vocabulary of the Signs or Figures, as well as the Sounds of Things, upon rational and philosophical Principles, and the primitive Meaning of Names.

By ROW. JONES.

K.

"Expatiate free o'er all this Scene of Man,
"A mighty Maze! yet not without a Plan."

LONDON:

Printed by JOHN HUGHS, near Lincoln's-Inn-Fields;

and sold by Messrs. DODSLEY, in Pall-Mall; DAVIS, in Piccadilly; SHROPSHIRE, in Bond-Street; ELMSLEY, late VAILLANT, in the Strand; OWEN, at Temple-Bar; and CROWDER, in Pater-Noster-Row. Of whom may be had, the Origin of Language and Nations, by the same Author; Price 5s. and his Postscript 1s. in Sheets. 1768.

PREFACE.

THE ſubject of this inquiry, tho' of that importance as to demand the care and attention of the ableſt writers, is perhaps the leaſt underſtood of any branch of ſcience. This being in a great meaſure owing to the preſent corrupt ſtate of languages, and the wrong courſe and direction of lexicographers in the inveſtigation of them, the writer of this eſſay, therefore, without preſuming to inſtruct his readers in any common track of literature, only ſubmits to their peruſal ſome diſcoveries, which perhaps may be of ſervice towards the reſtoration of language and primitive knowledge, and excite the curioſity of thoſe of greater learning and penetration, and engage them, if poſſible, in a reſearch worthy of their contemplation, the reſtoration of the firſt univerſal language of mankind. For although the groundwork, which chiefly depends on the author's own diſcoveries, may be ſketched out by himſelf, without the parts and learning of an Ariſtotle, yet it muſt be confeſſed that the finiſhing ſtrokes in any new abſtruſe branches of literature deſerve a more maſterly hand. However, ſince we are here indiſcriminately permitted a decent exerciſe of our faculties upon the moſt ſerious ſubjects, it is to be hoped no unpardonable offence has been committed, in ſubmitting the following ſheets to the judgment and deciſion of men of candor and learning. If they ſhould in any degree approve of the writer's labours, he will then be juſtified this intruſion into the province of the literati, with all his defects and inaccuracies. But ſhould the contrary happen after an impartial and candid examination, he muſt then acquieſce with the common fate of his fellow-labourers, and impute his errors or miſtakes to the intenſity of his zeal for the ſervice of mankind, more particularly Britons of all denominations. But to be condemned unheard, in a country that boaſts ſo much of its liberties, eſpecially thoſe of the preſs, muſt be without a precedent.

However cuſtomary it has been for writers to take notice of the performances of former authors upon the like ſubjects, in order to ſhew the neceſſity or utility of their own; yet, as no perſon ever treated this ſubject upon the preſent plan, and the author is not ſo vain as to imagine that any thing he could have advanced might have been ſuf-

ficient to attract those that have been long accustomed to the clod-cutting traces, and the voice of prejudice or mere sounds, and he presumes not to teach any particular language or doctrine, it shall be declined as useless in the present case; and we shall proceed here to what seems to be more proper and necessary for the illustration of the subject in hand, namely, to transcribe some notes taken in the course of these inquiries, introductory to a rational grammar. And first of the nature and state of man.

Man, in the sense of language, is to be considered as a compound of all beings, a microcosm in his form, and a general intelligent echo of the divine fiat by his speech; a vegetable, by his manner of growth and nourishment; an animal by his motion, respiration, and feeling; and a spiritual being from his thinking or intelligent faculties; his animal part being probably formed with the other animals, out of the dust of the earth, and his intelligence in its first state, that tree of life, breath, or superaddition breathed into his nostrils by the creator, by which he became a living soul. The essence of this celestial and terrestrial system or compound being will probably remain indefinable, until man shall recover his primitive existence, as the tree of life; tho' the tree of knowledge of good and evil in the mean time furnish him with sufficient means for his happiness here, and existence hereafter as the tree of life; for his organs of sensation, in contact with external objects and impressions, form in the sensory the various modes of feeling, and those images are perceived by the will; which has not only a nilling power of permitting those images to remain without any additional light, as the mere images of sensation fit only for the government of animal bodies; but also of willing or presenting them to the reflecting faculty of the soul for the formation of sentimental ideas, to be registered in the memory, and employed by the mind in its intelligent, rational, wise and virtuous operations, for the illumination and conduct of a reasonable being, appointed by Providence lord of the creation.

The human will being the sole energy of all voluntary motions in man, and motions continuing in direct lines or courses, if not diverted therefrom, most probably would have continued its pure intuitive course and direction towards goodness, virtue, and true happiness, without the power of nilling, or depravely contradicting its original nature, as the tree of life, had not the serpent interposed and put the fruit of the tree of knowledge of good and *evil* in its way. And as man in his state of innocence, before his fall, must, as the tree of

breath of life, have been furniſhed with the knowledge of good, ſo it ſeems probable that Moſes by the tree of knowledge of good and *evil*, meant the generative powers, or certain characters or letters repreſenting them, engraved on the *bark* of the tree of knowledge of good and evil, furniſhing the firſt pair, in their ſtate of innocence, with two ſorts of ideas or knowledge, and the means of gratifying their luſt, as well as pride or curioſity of knowing good and evil, like their ſuperiors; mankind before their fall being probably capable of ſeeing each others ideas, without the uſe of ſounds; and of propagation after the manner of the ſecond Adam.

Since thoſe animals, which are endued with the organs of ſpeech, are incapable of articulating any conceptions, it is reaſonable to ſuppoſe that the animal part of man alone, without the aſſiſtance of the intelligent or rational, muſt be ſo likewiſe. It is therefore probable that the human will, agreeable to the notes or ideas impreſſed on the memory, plays upon the fibres, the ſimple tones of articulation; which in their paſſage, with reſpiration, thro' the lungs, ſtomach, windpipe, larynx, and mouth, are by the glotis, tongue, lips, muſcles, and other organical powers, which aſſume literal figures, modulated into articulate ſounds, both ſimple and compound, agreeable to the nature of things and their ideas, as impreſſed in the human ſenſory. And as man is furniſhed with ideas chiefly by the means of ſpeech, the tree of knowledge of good and evil ſeems to be no improper metaphor of the human voice or *perſon*, or the Dryades and Hamadryades, nor the tree of life, of man's intuitive ſtate of knowledge and virtue.

It is yet the general opinion that human ſpeech derives its origin ſolely from the arbitrary compoſition or invention of man, without any connexion with nature or the intervention of Providence. However true ſuch bold and preſumptuous doctrines may be with reſpect to ſome of the corrupt compounded parts, which chiefly occaſioned the great variety and confuſion of languages, yet articulate ſounds, the materials of ſpeech, clearly appear to have been the gift of Providence, and always the ſame in all countries; as for inſtance, an Indian, as well as an European, in expreſſing the idea of length, will contract and lengthen the organs of articulation, ſo as to form an acute ſound, and the ſhape of the letter i; and to expreſs breadth they will alike extend them, like the letter o, to expreſs a broad or grave ſound; and ſo in other

caſes, though they differ as to the manner of compounding thoſe ſounds; more eſpecially on account of the great loſs of primitives amongſt the Indians. And it cannot be otherwiſe, ſince the ſcripture proves that Adam named things agreeable to their nature, under the inſpection and direction of Providence.

Again, to ſuppoſe man of himſelf, without the intervention of Providence, capable of forming the materials of his own ſpeech, muſt be as abſurd as to imagine that he formed the materials of his own ideas or himſelf, ſince ſpeech depends on the original frame of man, and the ſhape of his organs, and abſtract and complex ideas on names, as the means of forming and regiſtering them in the memory. Nor does it appear to be leſs ſo, to imagine dumb men, without inſpiration, capable of fixing upon arbitrary ſigns of language, or advancing in knowledge, or at leaſt, of forming ſo perfect a ſyſtem, without being previouſly taught the uſe of letters and characters, the elements and principles of languages; more eſpecially ſuch of the ſounds and figures, as were not to be met with in any other parts of nature, and the unintuitive, vicious, privative, and negative parts both of knowledge and language, which depend on the hieroglyfic, ſacred, or *ſecret* characters. And, whatever may be the diſguiſe of arbitrary or corrupt dialects, they will all appear upon due examination to derive their origin from the original tree of knowledge; and was it not for the difference of climates, conſtitutions, habits, manners, and other accidents, which demand the aid of grammar, it ſeems probable, ſince characters repreſent the figures of things, and letters, or natural articulate ſounds ſubſiſt in the very frame of man, the very ideas cauſing vibrations in the ſpeaker, are felt by the hearer, and the elements of ſpeech are univerſally the ſame, that languages would naturally fall, or at leaſt, like the Engliſh, incline to their primitive univerſal ſtate, and the ſame combination and conſtruction of particles into words and ſentences, if the particles of all languages were preciſely defined according to their primitive meaning; there being in man an innate potency of recurring to, as well as an impotency of erring or deviating from the original modes of ſpeech as well as perceptions, and of becoming virtuous and vicious by turns.

Languages, it is true, have been fluctuating, and in particular the Engliſh; which was originally the Celtic or Phrygian, brought by our anceſtors, the Titans, in the firſt weſtward migration, from the leſſer Aſia, thro' Greece and Italy into

into ancient Celtica; and which on the arrival of the Romans in Italy partook of the Greek dialects, and furniſhed the Romans with a conſiderable part of the Latin tongue. Some of the Aborigines of Italy, Spain, and Gaul, having afterwards fled from the Roman yoke into Germany, without their prieſts and druids, who had before retired into Britain, their language as well as knowledge received an ebb, though no foreign admixture. But their prieſts and bards denominated in the writings of the Britiſh poets, the Luchlin colony, and in Germany and Italy, by the names of Longobards, and Lombards, *the great bard nation*, and ſpeaking the Britiſh language in Germany, being drove by the Romans out of Britain, into Germany and Denmark, their language as well as knowledge received ſome increaſe from the mother tongue; which then in its turn began to ſink in Britain. And thus all the dialects of ancient Celtica are but different dialects of the old Celtic language, which firſt made its way into Europe, and ſo they ought to be deemed by lexicographers in their definition of vocables. But of all thoſe dialects, the Engliſh in reſpect to the copiouſneſs, ſtrength, and ſimplicity both of its vocables and conſtruction, ſeems to be the beſt fund for an univerſal language of any upon earth.

It may not perhaps ſeem improper here to explain ſome other abſtruſe principles in phyſics and metaphyſics, from the meaning of vocables, as they too ſeem to explain the principles of rational grammar. There are, it ſeems, in phyſics, diſcoverable by the ſignification of words, three univerſal principles or genuſſes of things, namely, ſpace, matter, and motion; which, as to their eſſences, if eſſence, nature, and quality differ in ought but form, are indefinable. But with reſpect to their modes, properties, and forms, ſpace is diſtance every way, whether with or without body; with it, it is extenſion or capacity; without it, a vacuum; quantity, menſuration, number, place or matter extended, a continent, an iſland, length, breadth, figure, thickneſs, an inch, a foot, a yard and ſuch things being its modes. Matter, whatever its eſſence may be, is an indiviſible impenetrable atom or corpuſcule; of which two or more aſſembled or cohered, form a particle, and larger coheſions or combinations of thoſe form ſenſible bodies, which are chiefly diſtinguiſhable in language by their forms; though they have ſuch properties and modes, as length, breadth, and thickneſs, or extenſion, ſolidity, or an aſſemblage excluding all other bodies from its place,

diviſibility or the ſeparation of its quantity, mobility, paſſiveneſs, and figure, or that length and breadth without thickneſs, which preſent themſelves to the eye. And as to the active qualities of matter, they ſeem to be all intentional, as fluidity, ſoftneſs, rarity, heat, and other modes of motion; all the reſt being paſſive, and ariſing merely from the different texture, diſpoſition, and combination of bodies; or a privation of the former; as, firmneſs, hardneſs, denſity, coldneſs, dryneſs, and reſt. Motion is the ſucceſſive paſſage or change from once place or ſtate to another. Of which there are three ſorts expreſſible by language, viz. the energic, generative, and local; which with their various modes or actions are expreſſible by verbs.

The metaphyſical part of man, which derives its origin from the Creator's impreſſion, or the eſſence of the thinking ſoul, altho' it has no more conſciouſneſs or knowledge of its own eſſence, than thoſe of other beings; nor perhaps the means of its preſent modes of conception, without the uſe of thoſe bodily organs, to which the all-wiſe Creator was pleaſed to confine it for a time, and the preſence of internal objects, any more than the organs of ſenſation feel the touch without the contact of external objects, is ſtill in the ſool, as well as philoſopher, when furniſhed with proper organs, equally capable of that innate potency of expreſſing its own qualities and actions, as is evident from our univerſal acknowledgement of a creator, and the different powers of thoſe fools who are capable of lucid intervals. And however different our reaſonings may be concerning the attributes of the infinite Creator, from the variouſneſs of objects and different degrees of volition, there can be nothing more abſurd than to affirm that the human ſoul cannot be impreſſed with the image of its Creator, becauſe at times it expreſſes or affects no conſciouſneſs of it; conſciouſneſs being rather an energic affirmation or quality of the ſoul, than its eſſence, as an involuntary animal or vegetable motion is an act, rather than the cauſe of motion. Such perceptions however as it does expreſs of ſpiritual beings, have privative, energic, or moral names; which are formed by the ſymmetry, and juſt meaſures and proportions of parts and modes of motion; from whence moral notions alſo derive their origin, as ſhall be ſhewn in the courſe of the following work, as ſhall alſo as to our miſtaking infinite duration for time.

Tho'

Tho' metaphyſics aid the moral plan,
" The proper ſtudy of mankind is man;"
His language part we now preſume to ſcan,
A mighty maze to be without a plan;
'A *wild* where weeds promiſcuous ſhoot,
'Or garden tempting with forbidden fruit;'
The tree of life, once, branches, ſtem, and root,
Of knowledge too, ſince *vices* on it ſhoot.
The garden cleared of the tares and weeds,
Gives willing force, and cogitation ſpeeds.
'Then, as life can little more ſupply,
'Than juſt to look about us, and to die;
'Expatiate free o'er all this ſcene of man,
'A mighty maze! yet not without a plan.'
Plain truth, not *perſon*, is my utmoſt hope,
I tell you truly in the ſenſe of Pope.

Wild ſignifies a wood, or the place of the higher growth, and is an emblematical expreſſion for the tree of knowledge of good and evil, the ϒλη, matter or ſound of human ſpeech, as ☥ ſeems to be of its ideal property.

Perſon is a compound of pêr-ſon, *ſweet ſound*; pêr alſo ſignifies any ſweet ripe fruit, as figs or figes, according to the Welſh; which perhaps reſembles that which gave man the denomination of perſon, *the ſound of the apple or afal*, and to the *fallen* angel that tempted Eve, the name of di-afal or devil, *the apple God*; and figes and vices ſignify the ſame thing; the v conſonant and digamma being the ſame, and g being an inflection of the radical c. See *perſon*, *wood*, &c. in the vocabulary.

The fall of man has laid us under a ſort of charm, which nothing can remove but a thorough taſte of the tree of knowledge, and avoiding its vicious branches as much as poſſible. Had that great reaſoner Mr. Lock been ſo happy as to attend a little more to the tree of knowledge, inſtead of intirely rejecting the divine origin of human ſpeech, and innate principles of thinking, he might have reaſoned well upon *right* principles, inſtead of miſleading and confirming us in our errors, as without doubt was his intention.

The

PREFACE.

The learned Hermes, the very beſt of modern grammarians, whoſe ingenious performance, had it ſooner come to my peruſal, might have charmed me out of my preſent labours, to acquieſce with his opinions, ſeems to be a little affected by this ſort of charm, and perhaps is as much deluded from his ſubject by the language, learning, and beauties of the Greeks and Romans, as the late author of the ſhort introduction to the Engliſh language, by ſome of our modern barbariſms, the very exceptionable parts of our language.

GRAMMAR.

GRAMMAR.

GRAMMAR is the right method of expreſſing the ideas of things by ſigns and ſounds adapted for the ſenſation of the eye and ear, according to their hieroglyfic nature, forms, and modes, and that εντελεχια or intelligent echo, with which man was originally endued by his Creator.

It conſiſts of three parts or ſorts of names, viz. letters, conſidered as characters or the figures of things, and as ſigns of articulate ſounds; their combination into particles and nouns; and their conſtruction into phraſes, propoſitions, and ſentences. And, according to the preſent ſtate of languages, etymology may be admitted as a fourth diviſion of grammar.

LETTERS.

Letters, as γραμματα or characters, either really or emblematically perſonate, and repreſent things and ideas; and as notes of articulate ſounds ſignify internal conceptions, and expreſs them to others. They conſiſt of various ſorts, ſuch as ſimple characters to denote elements or principles; compounds to expreſs complex ideas and things; the dividers of parts; actives, energies, and affirmatives; and privatives, and negatives. Theſe are the ſmalleſt or elementary parts of language, as atoms are of matter and action of motion; an aſſemblage thereof form particles, as of atoms do thoſe of matter; and a combination of either form more ſenſible bodies, and ſo on to the conſtruction of larger forms, maſſes or ſentences; letters having been formed in their ſhapes and ſounds, agreeable to ideas and things, and having a natural connection therewith; and length and breadth affecting the eye in the ſame manner as their vibrations do the ear, and a combination of both the human will and perception.

Characters, which conſiſt of irregular lines, circles, or curves, are incapable of general ſigns or meanings, or repreſenting

ſenting many things; but ſtrait lines, and circles, and their diviſion and multiplication, like the Roman, only are capable of that hieroglyfic, univerſal repreſentation and meaning, which the firſt univerſal language muſt be ſuppoſed to expreſs, and as moſt other characters ſeem to be only deviations from the Roman, from mere affectation, or for the conveniency of ſculpture, there ſeems to be no great abſurdity in ſuppoſing that Adam was furniſhed with *thoſe* characters, and inſtructed in their ſounds; that they continued in general uſe until the confuſion of Babel, when mankind began to make uſe of the noiſe or ſounds of cattle inſtead of human voices; and that the Romans were furniſhed with thoſe characters by the Tuſcans on their arrival in Italy. Nor does it ſeem in the leaſt probable that thoſe nations which had been deſtined by Providence to be the poſſeſſors of the moſt diſtant countries weſtward from Aſia, who made their way thither accordingly, along the Mediterranean coaſts, through Crete, Greece, Sicily, Egypt, Mauritania, Tuſcany, Spain, Gaul, and Britain, were in Aſia at the time of the confuſion. And as thoſe characters are adapted only for the Celtic, Phrygian, or Britiſh language, which reſolves the names of places of the ſeveral countries through which it paſſed, preferable to the more modern dialects thereof, and Cæſar thought that Druidiſm began in Britain; it ſeems very probable that Mercury, Gomer, or Hermes, and other Druids, leaders of the weſtern colonies, were always poſſeſt of thoſe *ſecret* characters; it being certain that the Gauls before Cæſar's time had the uſe of letters. Beſides, ancient hiſtory takes notice of the hieroglyfics, as conſiſting of the figures of animals, parts of human bodies, and mechanical inſtruments invented by Thoth the firſt Hermes, which were afterwards tranſlated into Greek, and depoſited in books in the Egyptian temples, and which the learned ſuppoſed to be ſacred characters.

The characters of the firſt language were without doubt ſimple, requiring but few rules for their combination and conſtruction; and yet muſt have been expreſſive of all the natural ſigns and ſounds of things; for ſuch certainly ought to be the conſtruction of a language propoſed for an univerſal aſſent; and ſuch in my opinion is the Engliſh, whoſe vocables are hieroglyfic; and their meaning agreeing with the picturesque combination. Theſe were the ancient characters, engravings, or γεγραμματα; and their ſounds were the στοιχα, *the chief ſounds*; and which we ſhall here proceed to explain, together with the Greek characters.

Eng.

Eng. Welſh. and Roman.	Greek.	Greek names.
a, ſſ.	α.	Alpha, the call upon parts.
b.	β, ϐ.	Beta, upon the beaſts of the fields.
c, k, q.	κ.	Kappa, the action upon parts.
d, dd.	δ.	Delta, the diviſion or race of things.
e, ę, h, ȝ.	ε, η, ȝ, ʜ.	Epſilon and Heta, the elitoris, erectors, and all the interjectory generative ſprings.
f, ff.	φ.	Phi, the penis in action and generative qualities.
g.	γ, ſ.	Gamma, the teſticles, or an action about the mother.
i, j.	ι.	Jota, the rays of the ſun upon things.
l, ll.	λ.	Lamda, things extended or place.
m.	μ.	Mv, man's body, and things about as ſurrounding man.
n, ng.	ν.	Nv, in man, or betwixt his thighs, human will and the negatives.
o.	ο, ω, Ω.	Omicron and Omega, the little and great circle of ſpace, place and motion.
p.	π, Ψ, ϕ.	Pe and Pſi, the penis not in action, and animal and other dead parts.
r.	ϱ, ρ.	Rho, the eccho or ſound of animals, &c.
s, ſ, z.	σ, z, ζ.	Zigma and Zeta, ſounds in general.
t, T, th.	τ, Θ.	Tau and Theta, man's poſſeſſions, properties, extenſion, &c.
v, u, ʊ, w.	υ, ϒ.	Upſilon, the upper ſprings, as man's face, &c.
x, ch, wh.	ϗ, ξ, χ.	Chi or χ*i*, animal, gutteral, and ſounds of ſuperior actions.

This alphabet conſiſts of ſeven vowels or voices, which in their own nature, actively, and without any ſuper-addition, yield compleat articulate ſounds, particles, or names, and hieroglyfically repreſent the elementary or active parts of the human body, and nature, as ſimilar thereto, namely, a, e or h, i, o, u, w or ω, ϒ; and of other characters or letters, which are called conſonants from their yielding articulate ſounds only in company with vowels. Of theſe b, c, d, f, g, l, m, p, t, are alſo hieroglyfic repreſentations of the various parts of the human body and other things as ſimilar thereto; and they are mutable and inflectory in the pronominal caſes, from the leſs animate, ſlow, and almoſt ſilent radical ſtate, both as to the ſenſe and ſound, to the rougher, louder, and more animate and active ſounds and things; as for inſtance, c, p, τ, the moſt ſilent, as expreſſive of material or paſſive ſubſtances or local inanimate actions inflect into g, b, d, which are ſomewhat louder and rougher, as being expreſſive of the higher and more active things and actions of men and animals; and thoſe again into the ſtill louder and rougher ſounds of ch, ff, th, as thoſe are expreſſive of the moſt energic actions or modes of motion; but when g, b, d, are the radicals of inflection, they again inflect into ng, f, m, dd, n, and in ſome dialects the l and r have the aſpirates ll and rh for the radicals, as has been ſhewn in my former treatiſes. To the loſs of theſe inflections may in a great meaſure be imputed the great variety and confuſion of languages; new dialects having been formed by changing the radicals and miſapplying the inflectories, as father for pater, brother for frater, and mother for mater. b, c, d, j, k, p, q, t, as yielding little or no ſounds, without the aſſiſtance of vowels, are called mutes; l, m, n, r, f, s, as having imperfect obſcure ſounds without the company of vowels, have been diſtinguiſhed as ſemivowels; and l, m, n, r, alſo as liquids from their flowing in particles, as in, îf, îl, îm, în, îr, the flow of the ſun's rays, light, motion, liquid, and life or qualities upon the lower world of beings and things; but the diſtinctions of mutes and ſemivowels ſeem trifling, as moſt letters ſeem to be vowels in ſome degree.

Here, before we proceed to explain the figures and powers of letters, it may not perhaps be improper to obſerve that the parts, affections, and ideas of the human pair, incorporated, as in the figures at the end of this eſſay, were the archetypes or patterns of the original characters, whoſe figures and ſounds are deſcriptive of the univerſe; that letters and particles have two ſounds, the maſculine and feminine, the

the active and passive, or the short and long; that a particle or syllable cannot in the genuine sense of language consist of more than two letters; and that there are not in fact any such things as dipthongs; those now supposed to be such, being two or three particles of one vowel each, which formerly was a common method of composition, as appears by the following piece of ancient poetry; in which there is no consonant made use of, the r being only a letter of sound.

Oer iu yr eira ar yr yri,
Oi riu or awyr i rewi;
Oer iu yr ia oi riu ri
Ar eira oer iu yr yri.

Thus Englished.

From its high hill cold is ice,
Cold is the snow on Snowden;
Its nature from the sky to freeze
On snow so cold is Snowden.

The letter o is an indefinite circle, signifying the universe, motion, space, the sun's figure and motion, and all or ol, extension of length, breadth, and thickness; and it is expressible of parts only by a diminution of its general sense; as in b-ol, a ball or part of all, or-b, a circle part, w-or-l-d, a man's circle part or place of life, b-or-d-er the circle part of the possessions and 10, one circle, which being repeated comprehends all numbers. This, like all other original letters, has two sounds, the long and the short, as in *on*, *one*, *ton*, *tone*; and its shape or figure was taken from the circumference of the human pair close together, face to face, which is man's chief circle place, signified by the term *world*. The Greek ω is a double υ as has been explained in my former treatise.

The letter i is an indefinite line, representing man in his primitive state of innocence, as it does still his body, as a line, without its extension, and his head and senses by its dot; and in a secondary sense are expressed by this line and dot, length or heighth towards the sun, the sun-beams, fire, heat, and other qualities both spiritual and animal, as still flowing upon man, and other things as relative to him, and originally perhaps centering in himself, and since his fall only relatively. But though man and nature have been impaired

paired by original ſin, they ſtill ſeem to be inveſted with certain ſprings, energies, or returns of thoſe ilations and qualities, as, thinking, willing, voice articulate, powers generative and growth; whereby the human ſpecies may be extended, and acquire ſo much knowledge and virtue, as, with the bleſſing of Providence, to be capable of being reinſtated. The chief of which ſprings is expreſſed by the letter u, a compound of two i's ſignifying man's compound of male and female, and ſpirit and matter, with a c at their bottom, ſpringing them upwards; by y as to the generative and vegetative parts, which alſo is expreſſive of woods and other growth; it being a compound of i j, and half of the ſpring c, as not being expreſſive of the ſpirit of man. The i alſo expreſſes man as an upright line placed in the centre of all worldly beings and ſubſtances, to whom they bear a relation, as ſhall be ſhewn under adverbs. The u vowel ſeems to derive its figure from the human face, the ſeat of the voice, and the heart, and the feminine or conſonant v from the vagina, if it be an original letter, but, from its ſound, it ſeems to ſupply the place of the digamma. The y or ϒ reſembles trees, plants and vegetables, and the j conſonant is the half of it, and ſometimes made uſe of inſtead of g, to expreſs ſome of the generative parts and qualities. Theſe vowels have each two ſounds, the high and low, long and ſhort, or grave and acute, viz. i, as in, *in*, *high*, or *i*, go thou; the u vowel, as, in, *unction*, *united*; and the y as the u in unction and y in hyſſop; but the w has only one long ſound, as in *woman*, *womb*, *wood*, and it is moſtly applicable to ſpirituals, man, and things belonging to him; the wh has the gutteral ſound of the Welſh ch, or the Greek χ, as in *where*, *why*; the j conſonant has the ſound of g in *generation*; and the v conſonant that of the ſoft flowing f of the Welſh, or as in *verb*, *vice*; thus ſupplying the ſofter ſound and meaning of the digamma.

The letters a, e, h, ε, η, H, in their primary ſenſe ſignify the male and female poſteriors, the clitoris, erectores, &c. the impulſe and ſprings of generation, and the earth and water place of man; whence a came to be an expreſſion for the element earth or matter and things hard, rough, or interjectory, and ε for the element of water and any feminine, ſoft, or paſſive parts or things, but the interjectory aſpirate e or *he* is maſculine, and the ε has one ſpring reſembling that of rain. The a has properly two ſounds, as in *animal*, *have*, or *name*, but not that of o or the northern a in *all*; the maſculine e or he has an aſpirate ſound, as in *hero*, and a mute one,

one, as in *echo*; and the feminine ε was originally ſounded ſoft, like the French cedill ç, as in *fleece*, *vice*, and the uſe of this character and ſound ought to be continued or the ſoft c ſhould be marked with a cedill to prevent the confuſion of the hard and ſoft ſounds of c; but more of this elſewhere.

The letters c, k, q, g, γ, wh, ch, κ, χ, Ξ, ξ, ſignify actions of different ſorts and degrees, viz. c as the half of o, ſignifying motion, and k and q, as ſignificant of its ſound, ſignify the modes of common local motions or actions; and the hard c alſo repreſents half the round of the poſteriors, as o doth the whole of the male and female together, as the feminine or ſoft c doth the other half; g or γ repreſent the teſticles or half the gamma, f being the other half, and the generative and growing parts of man and nature; and the reſt are their gutteral inflections expreſſive of animal ſounds and actions. The palatals ſhould be ſounded hard and ſhort, as in *quick*, the ſoft c in ſome caſes as the feminine ε before explained, and ſ before the vowel i, the ſuperlative gutteral ſorts, as the wh in *where*, *why*, and the Welſh *chwa*, *chwant*, and g or γ as in *egg*, *edge*. All theſe characters are nothing more than compounds of c, h, ſ, as will be ſhewn hereafter.

The letters d and b put together, thus, db, as compounds of i and o, or length and breadth, are expreſſive of man and woman's body part, from the thigh to the part of the body which the elbow reaches, and all other living beings ſo extended, as τ does the extenſion of matter, but being again divided into d and b, they expreſs living things, or the qualities of parts and diminutives of bodies, and emblematically ſpirits and privatives, as p does parts of matter, as diviſor of τ. The d and b ought to be ſounded alike in all languages, as, *de*, *be*, and dd, as *the*, but letters are farther explained in the former treatiſe.

T repreſents man's legs together, with the feet upwards, and both toes turned outwards as upright and traverſe lines, extenſion and man in his temporal ſtate, turned out of paradiſe, under the ſky, topſy turvy, and all things as relative to him, and the line upon which time or the manner of reckoning the diſtances of actions are meaſured. T ſounds alike in all languages, and th and Θ as in *the*, *Thebes*, and thoſe are the inflections of T.

The letters p. ph, ff, f, π, Φ, Ψ, ſignify material or dead parts, or their qualities, as p divides T; ph is p high, up, or active; the digamma Φ or f, the p inflecting the gamma; and † actions of a leſſer nature, as growth.

The p and π ſound alike in all languages, ph, ff as Φυω, *fuſee*, or *fun*, † as in *Pſalms*, it being only a compound of p, and f as the v conſonant in *verb*, but theſe letters are farther explained in the former treatiſe.

m repreſents a man's body and arms or wings from the top of b and d, or the elbow part of the body, up to the neck, and the world, forms, and things, as ſurrounding and belonging to man, as ſhall be further explained amongſt the particles. It ſounds the ſame in all languages. *n* is the thighs, with the parts above them, forming a traverſe line, and the vacancy betwixt the ſame when extended, ſignifying to be in, or in exiſtence or poſſeſſion, having f and d for its auxiliaries, but before the vowels or ſprings it expreſſes a negative or privative; and it has no particular ſound.

IL, L, λ, are T or man's legs, once put together, ſeparated, and as diviſors of T, which ſignifies ſpace or extenſion, are expreſſive of particular lengths and breadths, and their places, qualities, &c. The L or λ is ſounded as eel or il and IL has an aſpirate hiſſing ſound in the Welſh, Spaniſh, and ſome other dialects.

The letters r, ϱ, ρ, P, R, repreſent animals and their parts, and their mouths as the place of ſound; S being added to P, as a ſound, forms R, the ſound as well as part of an animal; and they are all to be ſounded as in *viper*, except where they happen to be radical letters, and then with an aſpirate h as in *rhyme*. The S, σ, Z, are alſo letters of ſound, but expreſs no part of man, and are rather the ſhape of ſome animal of the ſerpentine kind, the waving of the breath or water, &c. They have two ſounds, the hard and ſoft, as in *loſs*, *zone*. This explanation of letters, together with what has been given already in my former treatiſes, and ſhall be added amongſt the particles, will, it is to be hoped, be deemed ſatisfactory, as to the ſenſe and origin of letters, and the ſacred characters; notwithſtanding the pretenſions lately ſet up for thoſe of irregular lines, curves, and windings, which can expreſs but few things, and the remarks of another ingenious gentleman, as to the non-entity or inſignificancy of the Hieroglyfics; his enquiry having been confined to the vulgar ſorts, or the paintings or engravings of animals, &c. when it now appears the Hieroglyfics conſiſted only of thoſe few ſacred or *ſecret* characters. The hints and ſpecimens here given of the method of combining the hieroglyfic figures, being as compleat as the preſs will admit of; and a proceſs thereof, thro' the whole of the Engliſh language, conſidering the corrupt ſtate of languages, tho' the Engliſh is as capable of

of an hieroglyfic combination as any, requiring much loſs of time, trouble, and expence, and perhaps the aid of a Hunter and a Hill, and ſome other reaſons occurring, the author hopes he ſhall be excuſed for proceeding no further at the preſent, in the combination of characters.

Of Particles and Syllables.

A Particle is a ſimple articulate ſound and ſign of one or two characters or letters; but a ſyllable ſometimes by the cutting off of vowels, becomes a combination of more letters, which is yet commonly pronounced as a ſimple articulate ſound; there being a natural relation and agreement betwixt the ſigns and ſounds of letters, and ideas and things. Particles and ſyllables were originally framed according to their hieroglyfic ſhape, the natural ſounds of ideas and things, and the ſenſe and value of letters, as has been already explained; and therein the quantity of the action of ſound was meaſured and proportioned to the motion, action, or energy of the thing to be expreſſed, as the high, loud, acute, or ſhort accent, for an active or energic particle, and the low, grave, and long, for a paſſive, ſubſtantive, or a negative one.

And altho' ſome letters, as a, e, y, p, t, and ſome particles in words are ſo fixed by the addition of y, ty, ive, and other terminations, as of themſelves to be always ſubſtantive and long, as to quantity and accent; yet thoſe paſſive and long letters and particles, by the addition of an active vowel, conſonant, or particle, will become active and ſhort. Hence the beſt way of ſpelling or pronouncing muſt be to divide the particles of compound names according to the original manner of their combination, ſenſe, and ſounds, and when a vowel is cut off, its conſonant, with the remaining vowel, or with the moſt valuable, if there ſhould be any doubt, as in the following examples, ex-ec-ra-ble, co-re-ſpond-ing, pro-ble-m-at-ic-al-ly, un-ec-ſpect-ed-ly, prin-ce, o-af, o-ther, o-ver,

 ub-iqu-i-ty.

ub-iqu-i-ty. Thoſe ſorts of names and their compounds according to their ſignifications and nature in language, are diſtinguiſhable into the following ſorts, viz. Articles to ſubſtantive and identify names; nouns ſubſtantive, or the names of ſubſtances; pronouns, which collectively expreſs nouns and antecedent parts of ſentences; adjectives, which are added to the names of ſubſtances, to expreſs their qualities and accidents; actives, or the names of actions, verbs, energies, and affirmatives of being, acting, and feeling; adverbs or additional words, to expreſs quantities, qualities, diſtances, modes, and energies of actions and things, with their degrees; prepoſitions to denote and connect ſituations, and conjunctions or connectives of names, propoſitions, and ſentences.

As the right apprehenſion of the hieroglyfic primitive language very much depends on a clear illuſtration of particles, which as ſorts of compound letters, together with the primitive hieroglyfic letters, comprehend all the materials of the firſt univerſal language, the following addition is here made to what has been already publiſhed on the etymology of particles; the radicals being placed in each claſs before their inflections and tranſponents. Ab, eb, af, ef; ba, be, fa, fe. Theſe expreſs the generas and ſpecies, as well as cauſes and effects of animal life, beings, and growth of the earth and water, both male and female, as in ab-ba, eb-riety, af-ect, ef-ect, ba-by, be-an, fa-ther, fe-male, fa-ar-am-er, ba-ar-en-eſs.

Ib, if, bi, fi. Theſe are expreſſive of the qualities flowing from above, like the ſun's rays upon man and inferior beings, and their return of life, as in l-ib-eral, l-if, bi-le, fi-eld.

Ub, uf, bu, fu. Theſe are the ſprings or returns of the above qualities in man and other beings, as in ub-erty, h-uf, bu-d, fu-el, ub or ſpringing upwards.

Ob, of, bo, fo. Theſe ſignify out of, or from the circle of life or ſight, or dead, as in ob-lation, ob-livion, of-fering, of, bo-dy, bo-ne, fo-reign.

Ac, ec, ag, eg, ach, ech, ang, eng, ca, ce, ga, ge, cha, che, nga, nge. The firſt ſort of particles denote the ſeveral motions and actions of earth and water or matter, both animate and inanimate, and their tranſponents expreſs their contraries, ſuch as, reſt, confinement, ſhuts or incloſures, as in, ac-t, ec-ſtacy, ec-ho, ag-ain, eg-g, ach-ieve, ach-e or cauſe, ſpe-ech, bre-ech, ech-uin or a loan, ang-er, eng-age, ca-ab-age, ca-ge, ce-iling, ce-ll, ke-ep, ga-te, ge-ld,

ge-ld, cha-os, che-ſt, che-ſn or her back, gnad or gned, or finiſhed, kna-ve, kne-ad.

Ic, ig, ich, ing, ci, gi, chi, ngi. Theſe are the principles, qualities, and beginning of motion, the firſt or chief action, or creation of heat, man, and things, and their returns, as in h-ic, or the man action, ig-menos or proceeded, ig-neous, h-igh, wh-ich, ich-od, ing or acting, as a man in the line of poſſeſſion, th-ing, k-ing or ci-ing, the chief in the line of poſſeſſion, the reſt are the inflections of ci or chief inflected thus, ci, *a chief*, gi, *his chief*, chi, *her chief*, ngi, *my chief*.

Uc, ug, uch, ung, cu, qu, chu, ngu. Theſe are the ſprings or returns of thoſe acts from man and other beings upwards, and the ſpecies of generations, productions, and energies therefrom, as in uc, uc's-or, cl-uck, h-ung, ug-ly, ug-ies, uch-el, cu-ſan or kiſs, cu-r or care, cu-b, Cu-pid, gu-ide, gu-ilt, gu-ſt, gu-t, chuck, chu-rl, chu-ith or breath, know-ledge, gnu-eid or making.

Oc, og, och, ong, co, go, cho, ngo. Theſe are the moſt occult actions as proceeding frem the hind part of the human circle, or from the ſight part of the circle, occurrences, and coaleſcence of actions and motions circular, and their ſpecies and productions, as in oc-ult, oc-currence, og-le, och-i-my or filth to me, och or oh fie, th-ong, co-aleſcence, co-herence, go-re, cho-ler, ngo or my memory.

Ad, add, ed, edd, da, dda, de, dde. Theſe are expreſſive of diminution, privation and diviſion of earth, water, matter, growth, parts, and other things; and as ſuch an addition to the goods and poſſeſſions of man, as in add, ad-eg or decreaſe, had or ſeed, ed-ible, da or goods, dda his goods, de-arth, de-ath, de, dde, the or a thing. Id, idd, di, ddi, ſignify the diviſion, qualities, and action of man, or the human intellect, ſpirits, and privatives, as in, id-ea, idd-o, or the human properties, di-viſion, di-miniſh, yn ddi-rgel or ſecretly.

Ud, udd, du, ddu. Theſe are the ſpring or return of human intelligence, as divided or exerciſed, and their ſpecies and negatives, as in, h-ud or faſcination, cy-h-udd-o, to confeſs one's crimes, du-bious, du-ll or judgment, du-tifull, i-ddu-n, to a man.

Od, odd, do, ddo. Theſe ſignify the diviſion of the circle of motion, or a circle of actions called time, preſent and paſt, as in, oed or age, od or life, odd or the paſt action or age, do or it has been done, or it is paſt, ddoe or yeſterday.

Ah, eh, ih, oh, uh, ha, he, hi, ho, hu. Theſe expreſs the different impulſe or energies of the human paſſions and affections, and are explained amongſt the adverbs; of which ſpecies of names they ſeem to be.

Ai, ei, ii, oi, ui, and their tranſponents, ſignify motions local as of moving, walking, or driving, actions and affections of generation and growth, man out of poſſeſſion, man's viſage, and affirmations of yea, and the ſun's motion darting its rays by io; but an h is commonly added to the radical as an additional energy.

Al, el, la, le. The extenſion of earth and water, or place in general, and qualities and animal ſounds as extended, as al high in alps and altus, el low or in hell, el-egy, la-nd or ſurface, le or p-la-ce, terreſti-al, aquati-le, c-all, kn-ell, la-ment, le-gible.

Il, li, ſignify an ilation and extenſion of the ſun's rays, ſo as to cauſe light, with its returns, effects, or lights below; and all intentional qualities, and emblematically intelligence as proceeding from the divine cenſory, as in îl-ation, îl-um-ine, ho-îl the ſun or the glorious light, h-îl, its flowing rays and the human race, li-ght, li-u or colou-r, li-ke, or the action of light, îl-uſtrate. Ul, lu, ſignify the return or ſpring of the human light as extended by male and female in their rays and race, and in a more compounded manner than li, as in v-ul-tus or viſage, r-ule or the light, lu a family.

Ol, lo, ſignify *all* or place, or ſpace extended, and the circle of motion, as in oll or all, b-oll or ball, lo-cus place lo-ſt.

Am, em, ma, me. Theſe expreſs the exiſtence, forms, and modes of man, earth, and water, as material beings, as in, am, the about or exiſtences, am-bit, am-ple, mam, mater or mother, ma-es a field, ma-ith and ma-int, quantity, ſize, and extenſiveneſs.

Im, mi, are expreſſive of man's preſent exiſtence or ſtate in this world, with reſpect to his ſuperior and more excellent qualities, than his animal ſtate, as in im-agination, im-menſe, im-mortal, im-pulſe, im-pio to ſhoot upwards, im-adel to depart, mi, me, mi-di-le, me in the divided place, that is, the line betwixt his ſuperior and inferior beings, myn or mi-in, by my life.

Um, mu, ſignify man's ſpring of enlarging himſelf in his preſent ſtate, and at laſt, through death, of returning to an immortal one, as in um-pire, h-um-an, h-um-ble, n-um-erous,

erous, mu-te, d-um-b, mu-af, the greateſt, mu-ch, mu-ltiply, mum, mu-my, mu-ſe.

Om, mo, ſignify all forms, modes, and ſpecies, as in om-in-is all in the lower parts, ombredd or abundance, omnific, mo-on, mo-ns or mo-untain, mo-r the ſea, mo-ral, mo-re.

An, en, na, ne. Theſe ſignify the exiſtence of earth and water or matter, and the negative, as in an-y, the earth in, an-au, natural growth, en the firmament, en-d, en-creaſe, na no matter, ne-b, nobody, or being, ne-ſt.

In, ni, are affirmative of exiſtence and non exiſtences, generally as, in, include, in-carnation, ni or not, ni-d-ulation, ni-ght, ni-m.

Un, nu, as in and ni are affirmations, relative to man, ſpirits, beings and things unſeen, as, un, one or the univerſe, un-ite, un-i-verſal, un-i-form, nu-gacity, nu-de, nun or nu-un.

Ap, ep, af, ef, pa, pe, pha, phe. Theſe are the diviſors of T, ſignifying the extenſion of this ſyſtem, into parts of earth and water, or material ſubſtances and things, as, ap, from, ap-erture, pa what part, pe-th or pa-rt, ep, ef, or eph, privatives and uſed as terminations as parts of water, as are op and oph; it being abſurd to ſuppoſe O all to be a part, or ip, up, or ub, which imply no extenſion and are ſprings upwards, to be diviſible. See the Poſtſcript.

Ar, er, ra, re, ſignify earth and water or matter, as in ar-able, ac-ar, bran-ar, fallow-land, e-ar-th, or the elements of both earth and water, ab-er, running water or harbour, go-er, a rivulet or ſhore, ra-bet, ra-ble, er-uption, re-turn, re-flow, re-nt.

Ir, ri, are the ſun beams or rays, heat and fire; alſo heighth, length, diſtance, and direct motion, as in ir-a or ir-e, f-ir-e, h-ir or length, ri heighth, ri-ght, ri-ſe, pelyd-ir the rays of the ſun.

Ur, ru, ſignify man incluſive of all his energies, ſprings, and ſuperior qualities, as ur-tue or virtue, t-ru-th, ur-th, worth or value, ur-d or word, ur-dd, hon-ur, or honour, ur-ſhip or worſhip, ru-in-wedd, divine property, ru-ler, rue.

Or, ro, are the circle of extenſion, place and diſtance from the line of poſſeſſion, as in b-or-der, or, a circle, f-or the things within the borders of poſſeſſion, or-der, or from, or-b, ro-me, from me, round.

As, es, is, os, us, ſa, ſe, ſi, ſo, ſu. Theſe are expreſſive of earth and water, men and things ſeen and ſounded, the earth's ſurface, the place of reſt or loweſt place; ſound and ſight in general, as is and ſi; os and ſo a greater ex-

tenſion thereof; us and tu, the human, ſweet, or perſuaſive ſound or perſon.

At, et, ath, eth, ta, te, tha, the. Theſe expreſs entities, properties, extenſions, poſſeſſions, and limits of earth and water, and other things under the ſky, as in at, athwart, et-ernal, eth-icks, ta-me, ta-n or fire, ta-acs or tax, te-rm, te-mpeſt, te-mple, te-mion, tha-n, tha-t, the, the-m, the-re, the-nce, the-ory.

It, ith, ti or ty, thy. Theſe are expreſſive of entities, properties, extenſions, and exiſtences in general under the firmament, as it, ith or thine, time, thi-ef, thy, thing, thi-s, ti-ll, it-in-e-rant.

Ut, uth, tu, thu, are the return, ſpring or extenſion of man and things in growth, generation, and volition by labor, induſtry, and wiſdom, as in ut as, ut-moſt, ut-erus, ut-ility, ut-terly, mo-uth, tu or thou, aber-thu, to ſacrifice, tu a houſe or poſſeſſions, tu-tor, tu-g. Ot, oth, to, tho, are the circle and extent of poſſeſſions, properties, motions, and things, as in hot, oth, from thy poſſeſſion, to, top, to-il, to-parch, tho, tho-rough, tho-ught.

Ou is woe or a man out of the circle of life; and U U or W is the ſpring of ſprings.

Of theſe ſorts of names are formed the more complex, ſuch as thoſe names, phraſes, or propoſitions called words merely by a combination of the proper ſorts, either with or without an eliſion of conſonants. In the latter caſe, the leſs expreſſive, valuable, or neceſſary may be cut off when two vowels occur in compoſition, as its conſonant will in ſome meaſure preſerve its ſound in company with a more worthy vowel; and all active radical vowels ought to be dropped in the names of ſubſtances and things, as appears by the following examples, viz. blackiſh or b-li-ack-iſh, *a thing without light*; bleſſedneſs or bi-il-eſſ-ed-in-eſs, *life flowing down upon the world*; brutiſh, or ab-ru-ti-iſh, *he is from the property of truth*; clamorous or ac-al-am-or-us, *a great calling action about us*; cliverly, or ci-liv-erly, *like the water clan*; creating or ac-ci-ir-at-ing, *the chief or firſt motion to extenſion and action*; crocodile or ac-ir-oc-o-di-il, *an angry acting, deceitful water animal*; dread or id-ir-ad, *at the fire*; flow or af-il-ow, *a ſpring of the rays of the ſun*; froſt or af-oer-ſt, *the lower parts at a ſtand from the cold*; and cold is from ac-ol-id *to be without ſun*; glorifying or ag-lo-rifying, *the doing of an high action in an extenſive place*; gnaw or ag-in-w, *the acting in of an animal*; graſs or ag-ar-as, *the action upon the ground*; place or p-la-ce, *a part of the earth's* extenſion; property or pe-or-pe-er-ty, *entity or poſſeſſion of the*

the parts of land and water or of this globe; ſcull or ſi-cau-al, *the ſight ſhut*; ſky or is-kay, *the covering of below*; ſlack or is-al-ack, *a low or ſlow action*; ſmall or is-am-il, *the rays of the ſun about below*; ſnail or ſi-in-na-il, *it is in without light*; ſpeak or ſi-pe-ak, *the action of the ſound part*; ſpy or ſi-pe-y, *the ſeeing thing*; ſtar or ſta-ir, *the ſtanding fires*; trace or tir-race, *the land race*; and race or ir-ace, is a *long action*.

ARTICLE.

THE article, ἄρθρον, partakes of the nature of pronouns; and in appoſition or concord with another name, either active or ſubſtantive, determines it to be a ſubſtantive, or the name of a ſubſtance, with its identity and number.

There are two ſorts of articles, viz. *the* and *an*; an becomes *a* or *any* before a conſonant, and either of them being placed in appoſition to an active convertible name, convert it into a ſubſtantive, as *to form* into *a form*, *to chaſe* into *a chaſe*. And, names being firſt formed in the plural number, both theſe then ſtood as ſigns of the ſingular number; but ſince plural names have been taken as ſingular, and new ſigns have been added thereto to form plurals, *the* is alſo put in appoſition to plural names, to indentify the perſon or thing meant or ſpoken of.

Example; Some may ſtill imagine *the* ſignification of *an* article or *a* letter, and perhaps more compound names to be indefinable, and the article to be uſeleſs; tho' *the* definitions here given thereof evidently ſhew *the* contrary; and the Greeks and Romans not only made uſe of the genders ο, η, το, and hic, hæc, hoc, but alſo of a declining article at the end of nouns, as the Welſh did *un* and *yr*, which laſt before a conſonant ſunk into y *the*, inflecting with the following radical conſonant; and other nations have made uſe of the article. *To* diſpute the utility of the article ſeems therefore abſurd, but it may be *a* diſpute, whether either determine *any* particular individual, or only ſome third perſon alluded to, pointed

pointed at, meant or ſpoken of in diſcourſe, or in the line of poſſeſſion; *o*, *n*, *το*, hic, hæc, hoc, this that, yr, un, le, ein and der expreſſing as much.

Of Nouns Subſtantive.

A Noun Subſtantive denotes a ſubſtance, as a ſpirit, an animal, a vegetable, or any other thing that may be conceived to ſubſiſt, as *agreeableneſs*, *agility*, *acceleration*; which, tho' their qualities, *agreeable*, *agile*, *accelerate*, are indefinite or indeterminate, yet by the ſigns, *neſs*, *ty*, *ion*, ſignifying ſubſtances, properties, and the ſun's motion, acquire ſuch a determinate meaning as to become ſubſtantives, and to ſhew their meaning without being joined with any other word. And all names, whether of ſubſtances, qualities, or other things, to which the articles *an* or *the*, or any other ſubſtantive ſigns are joined or ſet in appoſition, are nouns ſubſtantive.

There are in the Engliſh language more ſubſtantive names than ſeem to be neceſſary for an univerſal language, beſides the ſynonymas of various other dialects, which are incongruous in ſenſe, with the hieroglyfic ſigns, and tend to darken and confound the natural ſenſe and ſounds of names and things. Tho' the Engliſh vocables are explained elſewhere, we ſhall here take notice of ſome peculiarities of that nature in the Engliſh ſubſtantives.

Bl-ab, b-abe; ebb, gl-ebe; rib, tr-ibe; kn-ob, gl-obe; t-ub, t-ube; where the final *e* ſhould be dropped, and the remaining vowel marked with a grave accent, as tub, tùb.

B-ack, b-ake; b-eck, b-eke; l-ick, like, link; p-ock, p-oke, m-uck, p-uke. Theſe might be wrote as lic, lìc.

Ax, ſex, ra-dix, ox, ux, as acs or ach as formerly.

Ach, be-ach, ſpe-ech, ſt-ich, l-och, n-och, touch.

M-atch, l-etch, itch, b-otch, ſm-utch.

H-ac, ar-ſe, ace, dice, d-oce, d-uce.

H-ag, l-eg, g-ig, l-og, h-ug.

Age, b-adge, coll-ege, edge, ſe-ige, br-idge, d-oge, l-odge, ſubter f-uge, b-udge.

Aight, eight, f-ight, f-ought, o-ught. Theſe eight laſt claſſes are made uſe of to expreſs the three ſubſiſting ſorts of actions, viz. the local or inanimate, the generative and energic, when the firſt might be expreſſed by c, the ſecond by

g, and the third by ch, as, ac àc, and aç with a cedille, that is, the acute, the grave, and ſoft or feminine; ag, àg, āg for the ſhort, long, and ſoft of the generative ſpecies of motion; and ach, àch, and āch, the laſt to be ſounded like the Welſh ch or the Engliſh *wh* in what or where, for the acute, grave, and gutteral of energies and animal motions; ſo that theſe three letters, which the Welſh inflect ſo as to expreſs the caſes and genders by the difference of acute, grave, and gutteral, might very well ſerve for all the uſes of the eight laſt claſſes of names, ſhould the whole be deemed neceſſary. But, thoſe of the third, fifth, eighth, and ninth claſſes are compound ſounds expreſſed by a combination of characters, which ought not to be kept together but in terminations; they having been corruptly introduced into languages by the Greeks and Romans, in order to expreſs qualities and pleaſant ſounds contrary to the nature of things.

Bre-ad, bl-ade, br-ed, br-eed, ma-id, ſi-de, c-od, c-ode, b-ud, pr-ude, ſhould be wrote and accented as ud, ùd.

St-af, ſt-ave, be-ef, be-eve, l-ife, ol-ive, beho-of, beho-ove, c-ave, might be made ſtaff and ſtàf, as formerly.

An-im-al, male, h-ell, h-eel, circ-le, Apr-il, v-ill, b-ile, car-ol, par-ole, c-ull, b-ull, m-ule, might be wrote and accented al, àl, el, èl, il, ìl, not eel, ol, òl, ul, ùl; or as the Welſh and Spaniſh aſpirate ll.

H-am, l-ame, ſarc-aſm, anth-em, th-eme, apoth-egm, cla-im, cl-ime, quiet-iſm, wiſd-om, h-ome, mikrocoſm, ch-um, h-ume, uſm. Here the final e might be dropped, and the Greek compounds have no particular meaning; all being alike expreſſive of the forms of ſubſtances and things.

Me-an, m-ane, g-ang, p-en, obſc-ene, chall-enge, p-in, p-ine, th-ing, mo-ti-on, t-ong, b-un, b-ung. Theſe ſignify various exiſtences and things, and are properly accented; but the final e might be exchanged in writing, for the grave accent, màn.

Attend-ance, abſtin-ence, prov-ince, ſc-once, d-unce. Theſe may do as to orthography and accent, and ſignify the ens or eſſence of various things, as, ance of earthly ſubſtances, ens thoſe of water, ince of things in general, once of motion, and unce of man, as in dunce or di-unce a privative of the human eſſence.

Ant, ag-ent, m-int, f-ont, h-unt, ſignify the poſſeſſion of the earth and water or property, properties in general,

general, the property of motion and human property, that is of hunting or driving to and fro in the poſſeſſions.

G-ap, g-ape, ſle-ep, p-eep, tr-ip, tr-ipe, h-op, h-ope, ſ-up, d-upe, ſhap, ſhip, ſhop. Here the grave accent might ſerve for the final e; the meaning thereof being the diviſion generally of matter into ſubſtances or parts, except the terminations ſhap, ſhip, and ſhop, ſignifying from high or high.

Cell-ar, c-are, be-er, p-er, or pear, f-ir, fire, clam-or, ſt-ore, c-ur, cenſ-ure, am-our or am-ur, here the final e might be dropped; and ar ſignifies upon, àr earth, er ſince, èr water, ir high or to, ìr fire, or from, òr an extenſion of poſſeſſion, or a circle, ur or wr a man.

Lam-as, aſs, g-aze, aſh, be-aſt, actr-eſs, ſque-eſe, ſl-eſh, ap-iſh-neſs, apt-neſs, ch-eſt, bl-iſs, ſ-ize, f-iſh, l-iſt, m-oſs, d-oze, oſh, c-oſt, b-uſs, f-uze, buſh, b-uſt, might be all expreſſed and accented as, as, às, aſh, aſt to expreſs the affirmations and energies of affections, properties, and things.

P-at, p-ate, p-et, def-ete, b-it, b-ite, kn-ot, m-ote, c-ut, mute, p-ath, t-eeth, fa-ith, m-oth, mo-uth. Theſe expreſs the identity and property of different parts or things, and the final e might be exchanged for the grave accent.

Abili-ty, agili-ty, ami-ty, du-ty, antipa-thy, apa-thy, ſympa-thy. Theſe ſignify different general properties and qualities of things.

Ariſtocra-cy, oligar-chy, ordina-ry, maſon-ry, orator-y, lecher-y, grocer-y, orthodox-y, ha-y, ho-y. The cy and chy ſignify different qualities, and the y is the Welſh *the*.

Ma-w, me-w, mo-w, and s or es for ſubſtantives of a plural nature. This w ſignifies different ſprings.

Subſtantives are diſtinguiſhed by grammarians into appellatives or general names of things common to many individuals, as *man*, *river*, *month*, *wind*; and proper names, appropriated only to individuals, as, *George*, *Britain*, *London*, *October*, *Libs*, which admit of neither articles or plurality of numbers. But all words, excepting one or an, according to their natural meaning ſeem to me to be appellative and capable of being applied to things of a plural nature, were their primitive ſenſe underſtood, as for inſtance, *George*, which originally ſignified *a chief of the circle nation*, as an appellative name of a magiſtrate, in the ſame manner as King, Prince, Duke, or any other; but when its original meaning was loſt, and it came to be adopted as a Chriſtian name by different

different families, it was thence ſuppoſed to be a mere arbitrary term, impoſed as the name of an individual; and ſo as to Britain, London, October, Libs, Thames, Avon, which were originally appellatives or common expreſſions for *the ſea coaſt*, *long towns*, *the eighth month from the ſpring*, *the weſt ſouth-weſt*, *or Libian wind*, *the limits of the Iceni*, and *Rivers*. So that theſe names, ſo long as their original meanings were underſtood, were as much appellative or common expreſſions, as man, river, month, wind, or any other common names, and as capable too of a plural or ſingular ſenſe, in concord with the articles or demonſtrative pronouns; as, *a*, *the*, *this*, or *that*, chief of the circle nation or long town, &c. Hence the diſtinction of common and proper names ſeems to be frivolous and unneceſſary.

All ſubſtantives were originally appellative and plural, and the articles and demonſtrative pronouns were ſet in appoſition or as terminations thereto, to determine their ſingular nature as well as the identity of the individual. But as they are now moſtly underſtood as the ſigns of ſingle things, the Engliſh method of adding s or es as a plural termination, ſhould be generally followed as the beſt method; unleſs ſubſtantives and their articles ſhould be reſtored to their original ſenſe and uſe; but in either caſe the particles, an or en, as terminations of plural names, when the ſenſe will admit of their being ſingular, and en does not expreſs the male and female of the ſame kind, as men does both man and woman, ſeem to be improper. Nor is it beſt ſo to continue the uſe of ſuch plurals, as mice, lice, teeth, feet, geeſe, but rather mus, lus, toth, fot, gus, which are ſo in their nature, as expreſſing the little eaters, the little family, the grinders, the movers and the water nation. It is however certain that the numbers of nouns are in their nature but two, ſingular and plural, one and two or many, but whether they are expreſſed by one or an, and two or as and es ſeems not to be very material, tho' as and es were the primitive ſigns, as, *as* ſignified the maſculine gender, and *es* the feminine. And numbers and genders ought to be the ſame.

There were originally no other diſtinction of genders of nouns than the maſculine and feminine, and which were diſtinguiſhable only by the ſignification of vocables; and whatever other arbitrary modes and diſtinctions as to genders of nouns and their declenſions or inflections have been arbitrarily made by other nations, the Engliſh ſtill in fact adhere to the original maſculine and feminine genders, the only diſtinction of nature, *as* and *es*; for were the meaning of ſubſtantives preciſely

preciſely underſtood, they would all appear to be either maſculine or feminine, at leaſt, as relative to man and woman, or according to their active and paſſive, or hard and ſoft ſounds. Nor do the Engliſh adjectives or pronouns vary as to genders, numbers, or caſes, as has been ſuppoſed; but naturally agree in concord, without any variation or inflection thereof, from their primitive ſtate.

Indeed if the Welſh modes of inflection derive their origin from the original language, which was muſical, and vocables could be reduced to their true primitive ſtate, perhaps it might be the beſt way, but as that might be impracticable or too arduous a taſk, we may as well ſtick to our old Engliſh voices, which deviate ſo very little from the primitive language.

And, as to any variation of caſes or the declenſion of nouns, the Engliſh ſtill remains in the primitive ſtate of language without any; their prepoſitions being fully expreſſive of the ſituation and direction of actions and things, and thoſe of other nations being altogether arbitrary and calculated more for the ſake of variety and preſervation of vocables, than from any neceſſity, as their prepoſitions and vocables might in their primitive ſtate be as expreſſive, and agree in concord, like the Engliſh, which has no other ſtate or caſe, than that in which names were originally formed, or the nominative, as will appear to any one, that will be at the trouble of a deliberate conſideration of the origin, frame, and conſtruction of the Engliſh language, whatever may have been advanced by our modern grammarians, as to the variation of the genitive or poſſeſſive caſe.

Of Pronouns or general Perſonates.

PRONOUNS, ſo called from their being ſuppoſed to be mere ſubſtitutes of nouns, ought according to their ſignification to be deemed either ſubſtantives or adjectives; for as general ſigns they ſerve to perſonate, demonſtrate, relate, and interrogate perſons, things, and parts of diſcourſes; and being all demonſtrative and interrogative, they are properly diſtinguiſhable only into the following ſorts, viz.

Perſonals.

Perſonals.	Poſſeſſives.	Relatives.
1. I, me, myſelf;	my-own, mine;	one, any, none.
2. Thou or you, thee, thyſelf;	thy - thine;	this, each, every, either.
3. He, ſhe, it, him, her, himſelf, herſelf;	her, its - hers;	that, ſome, another, ſuch.
4. We, us, ourſelves;	our - ours;	who, whoſe, whom.
5. Ye or you, yourſelves;	your - yours;	which.
6. They, them, themſelves;	their - theirs;	what.

Tho' the Engliſh, Welſh, Greek, and Latin pronouns, are, with the other parts of ſpeech, all defined in the vocabulary at the end of this eſſay, it may not be improper here to obſerve in general, as to their ſignification, that the firſt perſonal pronoun ſubſtantively, and not ſubſtitutionally ſignifies man as an indefinite line placed alone or by himſelf in the centre of things before his extenſion or diviſion into U the male and female ſpring; the 2d, the-o-U or y-o-U, *the off man* or woman; 3d, man extended into T, or in his race and poſſeſſions; and hi and ſhi, the male and female forms and exiſtences; 4th, mankind; 5th, the firſt and ſecond female perſons; 6th, all mankind, perſons, and things, except the firſt ſecond and third perſons ſingular. The poſſeſſives expreſs all things to be *in man*, as one univerſal poſſeſſor; and to relate to *his* deſcendents as their qualities and properties. The relative and interrogative *which* is a compound of wch-ich ſignifying the above action, as *ich* means the firſt act of motion or creation, and uch man's utmoſt return of that act or ſpring upwards. And ſo uſed as a general relative and interrogative of all actions, as *who* is of perſons, and *what* of things, and as to the reſt they are particularly explained in the vocabulary.

The perſonal pronouns and ſuch of the poſſeſſives and relatives as will not join with ſubſtantives in conſtruction, are ſubſtantives, and the reſt are adjectives; and pronouns like other Engliſh nouns, have no variation or declenſion of perſon, number, gender, or caſe, but each is an original, diſtinct name. So that to attempt any further diſtinction of pronouns, like all other unneceſſary diſtinctions, would tend to the confuſion, rather than the illuſtration of language, and they perhaps might be better diſtinguiſhed by 1, 2, 3, 4, 5, 6, or their original ſignification of 1ſt, 2d, 3d, perſons ſingular and plural; tho' ſuch names as have no foundation in nature, may require more arbitrary rules towards their explanation.

Of

Of Nouns Adjective and Participle.

ADJECTIVE and participle nouns are *added* to ſubſtantives and propoſitions, as expreſſive of the attributes or qualities, affections, and accidents of things, as in the following example; The *preying* beaſt was *daring*; the aſtoniſhed gueſe are *fled*, *loſt*, or *ſtolen*; and he is ſtill *purſuing* a fled, loſt, or ſtolen gus, in order to make a *ſweet* morſel of its garbage; but all ſuch ſenſations are *nauſeous* to human nature. But qualities were originally expreſſed by the verbal actives, with few particles, and the compounded ſorts were adjected thereto.

And qualities being the effects of light, heat, and motion, flowing upon, warming or penetrating bodies differently modified in various degrees, and the ſenſations thence produced in us, as thoſe of colours, taſtes, ſounds and feeling, rather than any internal eſſences or properties of matter or ſubſtances, adjectives aſſert or expreſs their ſubſiſtence as the attributes of various ſubſtances and things, as the following ſpecimen of Engliſh adjectives ſhews.

There are no adjectives terminating in b except *ib*, which ſignifies life to beings, as in glib *liquid*, and bib to *drink*; for ab, eb, ob, ub, ſignifying from or out of life, would be improper to expreſs life to things, as deſcending upon, and penetrating them, ſo as to give them motion, growth, generation, and ſenſation. Nor is there any adjective terminating in the letter p, it being expreſſive only of the parts of matter, as diviſor of a, e, o, and t.

Ac, ec, ic, oc, uc, and their ſofter inflections, are expreſſive of the different modes of motion, as local, generative, and energic actions and their contraries, as in, weak, *our action*, black, *ſhut from the light*, ſlack and lag, *a low or earthly action*, meek, *a feminine action*, epic, *an action paſt*, like *the firſt action of light*, high, *man acting*, light, *its active property*, coaſting, *acting along the edge or lower part of the poſſeſſions*, big, *a thing ſwoln with heat*, nigh, *acting in*, mock, *the motion of the cheek*, ſtrong, *the property of the ſun's motion below*, much, *the upper parts*.

Ad, ed, id, od, ud, ſignify an addition and diviſion of qualities emanating on men, animals, and ſubſtances of earth and water, as in bad, *an earthly life*, broad, *an addition of country*, dead, *matter without the addition of quality*, ſad, *low addition or quality*, glad, *that of being high*, mad, *the addition of being dumb*, or, *a brute*, red, *a diminition of the colour*

colour of light, aged, *a paſt or diminiſhed action*, cold, *the paſſive quality of being deprived of the ſun's action*, blind, *deprived of animal light*, mid, *dividing the center of exiſtence*, inſipid, *a thing deprived of the internal taſte*, arid, *the earth deprived*, calid, *deprived of a covering from the heat*, tid, *property diminiſhed*, acid, *deprived of action*, acrid, *depraved action of fire*, wild, *deprived of volition*, odd, *deprived of or out of the circle of poſſeſſion*, ward, *the ſpring or the diviſion of man and woman*, rude, *the privation of truth*, crude, *a rude action*.

Af, ef, if, uf, with the inflections ave and ive, affirm the various ſtate and ſituation of men and things in life, as, deaf, *he is deprived of ſenſe*, ſafe, *he is ſtanding*, flaviſh, *he is low*, brave, *he is a warm or ſpirited being*, chief, *he is the firſt*, active, *it is the property of action*, dative, *he or it is giving to*, accuſative, *it is acting at us*, abuſive, *he is from us*, captive, *he is taken*, abortive, *he is from the border of poſſeſſions*, adjective, *it is caſt to*, gruff, *he is an angry man*, bluff, *he is an hairy man*.

Al, el, il, ol, ul, expreſs the qualities of earth and water, as to the parts of extenſion and place, the ilation of the ſun's light thereon, all extenſion and human intelligence, as in, actual, *upon or in the ſtate of action*, aerial, *in the ſtate of air*, adverbial, *in the ſtate of an adverb*, real, *upon the return of matter*, uſual, *upon the ſtate of us*, genial, *in the ſtate of generation*, beſtial, *upon the property of the lower beings*, annual, *upon the return of the year*, able, *from hell*, or *being deprived of light*, ample, *an extenſive place*, genteel, *the firſt race*, level, *the place of the female extenſion*, ſingle, *acting in a place*, little, *an extenſion of the rays of light*, agile, *the acting light*, chill, *without light*, civil, *a race living together*, evil, *privation of light*, idle, *about a place*, oll or all, a circle extended, whole, *man's place of action*, full, *man enlightened*, artful, *the light of man upon properties*, dull, *without human light*.

Am, im, om, um, are expreſſive of the different forms, modes, and exiſtences of the circumambient bodies, as lame, *the mode of crawling*, warm, *man covered about*, dim, *without extenſion*, firm, *the fire about*, ſome, *the things ſeen and ſounded*, dumb, *an earthly being*.

An, en, in, on, un, ſignify exiſtences of earth, water, and motion in general, and of man, as, mean, *me in earth*, human, *an earthly one*, ſane, *ſound one*, profane, *from purity*, clean, *an action of light upon matter*, aſhen, *the lower one*, oak being the higher, even, *ſpringing*, ſerene, *the ſtars in*, divine, *God in*, ſupine, *the low and up in*, benign, *being in*, twain, *two in*, one or un, *the ſpring or man in*, alone, *in the*

 ſtate

ſtate of one, none, *no one in*, boon, *the good one*, wrong, *a man from acting upright*, dun, *the daily one*, young, *the growing one*.

Ar, er, ir, or, ur, are properties of earth, water, fire, extenſion, and human nature, as in clear, *the action of light upon*, dear, *upon thee*, near, *the not upon*, bitter, *the biting water*, eager, *water from action*, tender, *thin water*, dire, *he is hot*, intire, *in poſſeſſion*, ſore, *from the lower*, future, *the man in embrio to be born*, pure, *a man's part*, immature, *too ſoon at man*.

As, es, is, os, us, affirm the different qualities of mankind and things, as, baſe, *a low or earthly thing*, adverſe, *a ſpring downwards*, diverſe, *a divided ſpring*, worſe, *a low man*, aguiſh, *it is from a ſpring*, apeiſh, *he is a ſon*, wiſe, *he is man*, actuoſe, *it is all active*, cloſe, *it is all ſhut*, globoſe, *it is all round as a ball*, jocoſe, *it is all joy*, noiſe, *it is all noſe*, as voice is all vocal, or the ſound of the cheeks, upiſh, *he is up*, abſtruſe, *from our property*, aſtoniſh, *it is the tone of an aſs or brutes*, babiſh, *that of a baby*, copious, *a copy of man*, ingenious, *internally generated in us*.

At, et, it, ot, ut, with their inflections and compounds ſignify property or in poſſeſſion and exiſtence, as, great, *the action of fire at or upon the poſſeſſions*, laſt, *upon the loweſt poſſeſſion*, agaſt, *acting upon the loweſt poſſeſſion*, paſt, *a thing in the loweſt poſſeſſion or exiſtence*, vacant, *a thing without poſſeſſion or property*, radiant, *a diviſion of rays upon the poſſeſſions*, ſweet and ſecret, *female properties*, abſent, *without poſſeſſion or property*, agent, *acting in poſſeſſion*, fit, *it is property*, apt, *a proper thing*, firſt, *the fire of life to the lower poſſeſſions*, inſtinct, *in action within*, white, *the upper property*, or *the firmament*, hot, *the action of the ſun on things*, abſorpt, *without a part of the circle of poſſeſſion*, both, *man and woman*, moiſt and moſt, *things on the ground*, abrupt, *from the earth up into the poſſeſſions*, juſt, *the property of mankind*, curſt, *a man's action of the lower property*, occult, *actions without the property of light*, ancient, *one firſt in poſſeſſion*, decent, *fair in poſſeſſion*, acute, *a ſpringing property*.

Y, ly, ty, thy, are expreſſive of properties, exiſtences, and qualities generally, as in, any *the one in action or poſſeſſion*, many, *the more in action or poſſeſſion*, dry, *the thing without water*, airy, *the air*, aſhy, the aſh, barrenly, *the barren race*, brotherly, *the brother race*, happy, *the hap*, holy, *the high all*, ſappy, *the ſap*, forty, *the four tyes, times, rounds or tens*, ſwarthy, *the men of lower property*, wry, *from upright*; and thus are definable all other Engliſh, Greek, Welſh, and Latin adjectives. Theſe have been taken at random, and the Greek and Latin terminations of adjectives being all in as, es, eis, os, ὸs, oos, ous,

ous, us, on, and er, are mere affirmatives, by the ſight, ſound, ſpring, and motion of things.

So that adjectives and participles are names, which imply aſſertions and attributes, as thoſe of qualities, affections, and properties of ſubſtances and things generally; but making no compleat ſenſe, nor determining any particular thing without being joined to another word as *a daring*, *a daring man*. In the Engliſh language they are not varied in reſpect to genders, numbers, caſes, or otherwiſe, except as to the degrees of compariſon.

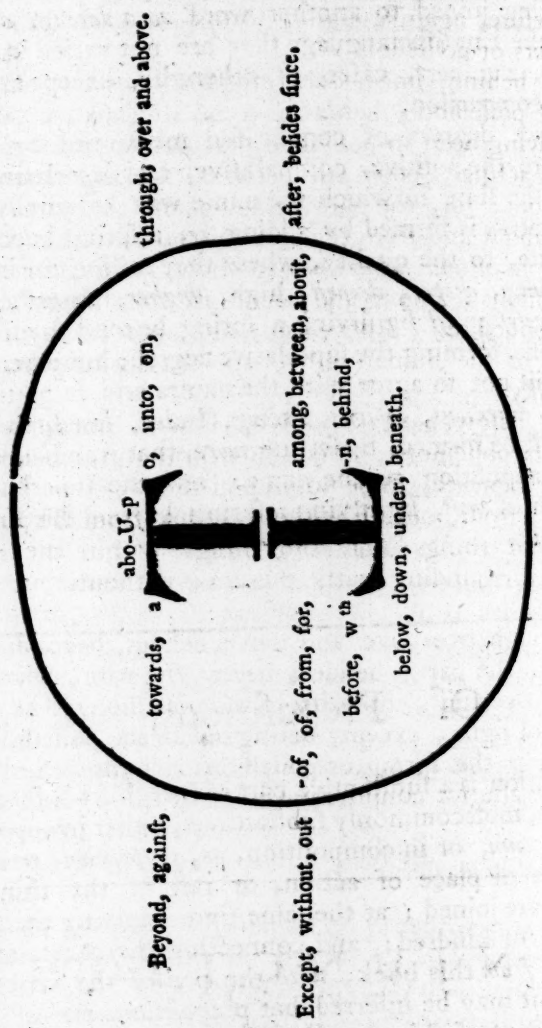
The three degrees of compariſon mentioned by grammarians, are the poſitive, comparative, and ſuperlative; the poſitive is the ſtate in which the name was originally put; the comparative is formed by adding *er*, a ſpring beyond the original ſtate, to the quality, where they will agree in concord, as, deep, *deeper*, *deepeſt*, high, *higher*, *higheſt*, ſweet, *ſweeter*, *ſweeteſt*; *eſt* ſignifying a ſpring beyond the limits of the poſſeſſions, forming the ſuperlative degree; but where thoſe ſyllables will not ſo agree with the names and in participles, as in *aerial*, *ingenious*, *copious*, *daring*, *loving*, *loved*, the comparative muſt be formed, by ſetting *more*, that is, mo-er a great ſpring, in appoſition to the name; and the ſuperlative by the addition of *moſt*, ſignifying a ſpring beyond the limits of the poſſeſſions.

Of Prepoſitions.

A Prepoſition is a ſubſtantive part of ſpeech ſet before other names, moſt commonly ſubſtantives, either in appoſition, as, *before a noun*, or in compoſition, as, *prepoſition*, to denote the ſituation or place of action, or reſt of the things, to which they are joined; at the ſame time implying their ſimilar relations or kindred; and connecting the names of ſubſtances, as, *from* this book, *with* the pen of the writer; or *from thence*, it may be inferred that prepoſitions are of themſelves ſignificant of things. But the uſe of prepoſitions or the names of caſes are beſt underſtood from the following explanation thereof.

It is obſervable that O is an univerſal expreſſion for the circle of motion and extenſion; that ı ſignifies a perpendicular line or man placed in its center; and that this line, with a traverſe one, expreſſed by ⊤ or ⊥ and ſignifying mankind

and other beings and things as extended, and the properties of man denote the nominative case, or that in which they were first named; and all the other cases, as they happen upon, up or down, or to or from either of these lines, are distinguished as in the following example.



These prepositions are definable as follows.

In, with, within, to, into, unto, at, towards. In, signifies man placed in the center of existences, as a middle being

being, partaking of, and connecting matter with ſpirit; with is the ſpring of i into male and female, and т their poſſeſſions inflected; within is the ſame in the circle of poſſeſſion: to is т-о, the property of motion from т to the circle of motion; into the ſame within the poſſeſſions; unto, at, and towards, the ſame towards man or the line of poſſeſſion; afore, before, againſt, ſignify things or parts in and out of the borders of poſſeſſion.

After, behind, ſince, according to. After is off т or the border of poſſeſſion; behind is to be after man in poſſeſſion; ſince, having been in poſſeſſion; according to, agreeing together in acting; between, betwixt, among, amongſt, for, from, about; for, the parts or things of the circle of poſſeſſion; about and from the parts or things within the circle of poſſeſſions of men; between and betwixt, the line i dividing the poſſeſſions; among and amongſt, the things about the circle of poſſeſſion. Above, up, on, upon; above, the upper ſpring of the human ſight; up, the ſpring part, on and upon the ſky.

Under, below, beneath, down. Under, not ſprung within or up the poſſeſſions; down, not ſprung in; below, from being up; beneath, to be not in poſſeſſion.

Out, of, from, out of, without. Out, from the poſſeſſions of men and things; of, the things within the borders; from, the ſurrounding parts therein; without, out of poſſeſſion.

By, through, over, over and above, beſides, beyond, except, until. By, the part; beſides, below the part; beyond, by the upper covering; thro', from the poſſeſſions; over, from the ſpring of ſight; except, acting out of the poſſeſſion part; until, during the ſpring or poſſeſſion of light; the two laſt names ſerve alſo for conjunctions.

CONJUNCTIONS.

A Conjunction is an active part of ſpeech, that connectively or disjunctively joins together words and ſentences, as the names of actions, as prepoſitions do thoſe of ſubſtances. They have been divided by grammarians into various ſorts; tho' the only ſignificant diſtinction ſeems to be into copulatives, connectives, and disjunctives, as the two former ſorts

abſolutely connect and coaleſce both the ſentences and their meaning, or when the expreſſion is only of mere local or inanimate motion, barely move on, connect, and continue the ſentence or diſcourſe, without any compatibility of meaning; and the latter ſorts conditionally, exceptionably, or interrogatively do the ſame. Of the firſt claſs are, and or ond, *on in diviſion or diſcourſe*, but, *be it as or by man and things ſeen*, yet, *it is or ſprings*, alſo, *on ſo*, likewiſe, *the ſame way*, ſtill, *light on things*, altho', *upon to*, notwithſtanding, *not oppoſing the former action*, however, *be the ſpring of action as it may*, nevertheleſs, *without any ſpring*, as, *the earth ſeen*, as well as, *its ſurface or under it out of ſight*, for, *the part in the circle*, therefore, *the parts and ſpring within the circle*, wherefore, *the parts in which circle*, becauſe, *by our own actions*, that, *towards poſſeſſion*. And the disjunctives are the following; or, *the promiſcuous things within the circle of poſſeſſion*, either, *action or matter*, nor, *not the things promiſcuouſly within the circle of poſſeſſion*, neither, *no action or reſt*, till or untill, *during the ſpring of light on the poſſeſſions*, whilſt or while, *the action of the upper light on the poſſeſſions*, if, *life or is it life?* unleſs, *my ſpring out*, except, *acting from the parts of poſſeſſion*, beſides, *by the ſide*; and with which ſenſe the Welſh, Greek and Latin conjunctions correſpond, as appears by an analyſis thereof at the end of this eſſay.

An example of their uſe and conſtruction.—Was it pride *and* folly, *or* avarice and envy, that cauſed the confuſion of human ſpeech? It was *neither* the one or the other, *but* the effect of ſome ſupernatural cauſe, *as*, the ſcripture informs us. *Nor* is it probable, that ſo great a deviation could have naturally happened; *unleſs* there was ſome very great wilful perverſion of the original language, *whilſt* mankind were contending for poſſeſſions *as well as* power. *Nevertheleſs* the firſt language is *ſtill* recoverable, *notwithſtanding* its many diviſions and great diſguiſe, *if* the ſubject be adverted, after a right method. And *altho'* it may be *alſo* attended with ſome labor to mankind, *except* thoſe already ſkilled in languages, *yet* it may be attained by any Engliſh reader, that will endeavour it, *for*, *however* languages may differ, as to the manner of combination or conſtruction of names and ſentences, they are certainly one and the ſame in their principles, and *likewiſe* in their particles; *becauſe* the letters and particles of all languages appear by this eſſay to be ſtill the ſame. *Beſides*, as human ſpeech derives its origin from a ſupernatural cauſe, its various dialects cannot differ as to their materials. *Wherefore* then ſo many different opinions concerning theſe matters,

but

but from our own remiſsneſs? Let us *therefore* exert our faculties in the laudable undertaking of recovering the firſt univerſal language, *that* we may be thereby reſtored to our ſenſes, which ſeem to be equally perverted.

VERBS.

VERBS are either ſimple or compound. The ſimple are thoſe ſprings or energic ſigns in human ſpeech, which mark the relation and connection of the ſubject and attribute of a propoſition; and affirm or deny the agreement or diſagreement betwixt things, as, man *is* an animal. Compound or concrete verbs alſo include adjectives and participles; or the qualities and attributes of the ſubject of a propoſition, as, man *thinks* or think is; ſometimes only the ſubject, as *mae, eimi, I am*, or *ſum*; and frequently the ſubject, affirmation and attribute, as, *walketh*, man is upon action. In ſome dialects verbs have been ſo modified, as to denote or imply the modes, times, perſons, genders, and numbers of the things affirmed; and nominally diſtinguiſhed, as verbs active, paſſive, neuter, perſonal, imperſonal, regular, irregular, auxiliary, and ſubſtantive; tho' according to their real uſe and ſignification, all verbs ſeem to be ſubſtantive and auxiliary, and either ſingly, or conjunctively, with adjectives or particples, formed into attributive or compound verbs, expreſs all modes of actions and affirmations, as appears by the following inſtances; ſum, I am, or, *it is man's exiſtence*, es, the ſecond perſon created or the feminine gender, eſt, the ſecond, firſt, and a third perſon born of the firſt and ſecond, fui, *I have lived or been*, fuiſti, *thou haſt lived or been*, fuit, he the perſon born, hath lived or been; amo, I love or *am for a woman*, the firſt perſon, amas, the feminine the ſecond perſon, amat, the third perſon produced, the third perſon, am-avi for ui in fui, *he has loved or been loved*, the paſt tenſe; doceo, I teach or *give the lowering action to man*, the firſt perſon, doc-es, the ſecond perſon or feminine gender, doc-et the third proceeding from the other two, doc-ui, as in fui, I have lived or been taught, the paſt tenſe; lego I read or *recall*, the firſt perſon, leg-is the ſecond, leg-it the third, and leg-i, *man read* the paſt; audio, I hear, or, *ſpring the paſſive ſenſe*, au-di-is, au-di-it and au-di-vi, I have lived or been heard;

and the conjugating particles ſeem to be the degrees of compariſon, as, a, e, i, or as, es is, male, female, mankind, or earth, water and fire, or motion and exiſtences in general; and the perſons of u *man*, and thence all things of the maſculine gender the firſt perſon, as, es, or is ſignifying the feminine in different degrees and qualities, the ſecond, and at, et, it, the reſt of mankind and things, the third perſon, am-us, em-us, im-us, all men of the male kind of the firſt perſon plural, atis, etis, itis, all except the firſt perſon ſingular of the ſecond, and ant, ent, int, all mankind and things in different degrees, except the firſt and ſecond perſon ſingular, of the third perſon plural; and thus may be explained all the Latin and Greek modes of conjugating verbs.

Verbs are farther diſtinguiſhed by grammarians into active, paſſive, and neuter, as being expreſſive of actions, paſſions, or neither the one or the other, but mere being or exiſting, as, *I love, am loved, live, walk, or ſtand*; tho' according to the ſignification of words, there does not ſeem to be any real ground for the latter diſtinction, for *to love, to be loved, to live, ſleep or reſt*, muſt ſignify either actions, active paſſions and energies, or their privation and paſſiveneſs. So that the diſtinction in this reſpect might be more properly made into active and paſſive only, agreeable to the maſculine and feminine, the only proper diſtinction of nouns as to genders; all actions, ſubſtances, and things, at leaſt, as having relation to mankind, being either maſculine or feminine, and the diſtinctions made by the Greeks and Romans being moſtly arbitrary and contrary to the meaning of words which ought to determine the genders of nouns.

Verbs have a deſignation of perſon, correſponding with the perſonal pronouns; of number with the ſingular and plural of nouns, of tenſes as repreſenting preſent, paſt, and future actions and things; and of modes or the manner in which they ought to be expreſſed. But whatever neceſſity there may be for a great variety of modes and tenſes in dialects, conſtructed upon arbitrary principles, it does not appear that any more than one is needful for a natural language, or that the modes of conjugating verbs or any other, are in fact expreſſible by human ſpeech any otherwiſe than by the whole form or order of inflection and things. And tho' preſent, paſt, and future, ſeem to be neceſſary expreſſions, according to our preſent mode of conception, yet they are not in reality any repreſentation of time, but of our manner of dividing or reckoning the changes of motions or number of actions in extenſion, which in the eternal ſtate of ſpirits, or perhaps

perhaps in a vacuum, might be deemed as one intire action or the preſent tenſe.

Simple verbs or affirmatives are all ſubſtantive and incapable of being inflected themſelves, but ſerve as auxiliaries in the affirmations and inflections of compound verbs, tho' alone, without the aſſiſtance of compound verbs ſufficient to expreſs every mode of affirmations, of actions and things, and fully correſpond with the nouns and pronouns, as for inſtance, *I am doing*, *have done*, *may*, *can*, *will*, *ſhall*, *muſt*, or ought to do; thou, *art doing*, haſt done, &c; he, ſhe, a man, or, John *is doing*, *hath done*, *ſpeaks*, *ſpeaketh*, &c. We *are* or *were doing*, *have done*, &c; beſides, *id*, *ed*, with their inflections ith and eth, and alſo *is*, added as affirmations in the third perſon ſingular to compound verbs; which expreſs attributes, affirmations, and perſons, and ſometimes the ſubject and number, tho' the number is commonly implied by the noun or pronoun. In the following ſpecimen of conjugating verbs, the perſons, number, and actions or tenſes are expreſſed by different words, with very few variations of terminations.

The Modes of Conjugating VERBS.

Numbers.	Persons.	The present, Absolute.	Conditional.	past, Absolute.	Conditional.	and future tenses, Absolute.	Conditional.
Singular. 1	I	am, be, have, do love, teach, hear.	may, can, would, should, or ought, to be, have, do, love, teach, read, hear.	was, have been, had, did, loved, taught or teached, read, heard.	might, could, would, should, ought to have been, had, done, loved, taught or teached, read, heard.	shall, will, or must, be, had, done, loved. taught, read, heard.	shall, will, or must have been, had, done, loved, taught, read, heard.
2	yon	are, be, have, do love, teach, read, hear.					
3	he	Is, hath, doth, loveth or loves, teaches, reads, hears.		was, or hath been, had, done, loved, taught, read, heard.			
Plural. 1	we,	are, be, have, do, love, teach, read, hear.		were, or have been, had, done, loved, taught, read, heard.			
2	ye,						
3	they,						

	Imperative.		Infinitive.	Participle.	
Singular. 1	Let me be, have, do, love, teach, read, hear.	Let us be, have, &c.	To be, have, do, love, teach, read, hear.	Being, having, doing, loving, &c.	present.
2	Be, have, do, love, teach, read, hear, thou	Be, have, &c. ye Plural.	To have been, had, done, loved, taught, read, heard.	Been or having, had, &c.	past.
3	Let him be, have, do, love, teach, hear.	Let them be, have, &c.			

The feminine or endearing inflections of the ſecond perſons *thou* and *ye* have been omitted, as needleſs, ſince they all agree with the pronouns *you* and *ye*, and the only changes are from are and be to *art* and *beeſt*, have to *haſt*, were to *wert*, ſhall and will to *ſhalt* and *wilt*, and might to *mighteſt*, and do to *doſt*; but to make uſe of them in the maſculine gender, would be depreciating it. And the participle perfect, being ſuperfluous, it has been likewiſe omitted; or as *ing* the preſent is compleat, ſo is *ed* for the paſt or the privative of ſprings or actions.

The ſignification of the conjugating verbs in the four languages is as follows, viz. 1. Am, mae, ειμι, ſum, *in full form of exiſtence*; be, fi, φυω, fio, *I live*; can, dichon, δυναμαι, poſſum, *in act* or able to act; may, amhay, ωμαι, ſim, *about acting*; would, could, ſhould, might, ought, buaſun, ειην, eſſem, *the will or act ſprung or paſt*; ſhall, will, muſt, byddaſ, ερομαι, ero, *the lower acting up, the ſpring of human light, the lower things ſprung up*; was oeddun, ην, eram, *man or ſpring paſt*; have been, bum, ημην, fui, *acted in life*. 2. Are, ere, or art, beeſt, wit, or idwit, εις, es, *the leſſer ſpring, and it is the ſpring or life*. 3. Is, it is, ſi, id, idiw, εστι, eſt, *it is ſeen, ſounded, ſmelt*, &c; hath, *it acts*; had or ha-ed, *action paſt*; hadſt, *a female action paſt*; do or doſt, *motion paſt*. 4. Are, ym, εσμεν, ſumus, *men in the ſpring*; were, buaſom, ημεθα, eramus, *men ſprung*. Let, bydd, ερο, eſto, *extend* or take thy place; to be, bod, ειναι, eſſe, *the property of motion to beings*, which converts ſubſtantives into adjectives; ing, *in action*; it is not, nid, ου εστι, non eſt, *there is no motion*.

All Engliſh verbs which vary from this mode of inflection being erroneous and irregular, ought not to be eſtabliſhed by grammatical rules, but reſtored to the primitive ſtate in the preſent tenſe, and marked in the paſt tenſe with the proper accent; or if it ſhould appear to be neceſſary, to add proper conjugations. But as verbs looſe their qualities or active ſtate in the paſt tenſe, the Engliſh verbs ending in d and t in the paſt tenſe, have been very properly diminiſhed and ſubſtantived, and accordingly contracted in their ſounds, of ed to that of d and t, as taught from teached, when the ch was accented hard, and a like the German a or o, felt for feeled, checkt for checked, ſlept for ſleeped, left for leaved, gilt for gilded, bled for bleeded, fed for feeded, had for haed, fed for feeded, fled for flyed, ſold for ſelled, and ſuch others as are ſo contracted without any other variation, that are capable of a paſt tenſe, except, *let, put, do, think*, and other imperatives, which can form no perfect paſt tenſe, without the aid of the auxiliary

auxiliary verb *have*, to expreſs ſome degree of human energy or return to the creative fiat. And as all other tenſes ſeem to be arbitrary and indefinite, the beſt way of expreſſing the minuter diviſions of actions muſt be by adverbs or numerals.

And as there is no ſort of foundation or neceſſity for the participle perfect, the beſt way of correcting thoſe verbs which are ſuppoſed to be irregular therein, would be to drop it as ſuperfluous, and fully as well expreſſed by the paſt tenſe, as help, helped, without holpen, cleave, cleaved, or cleft, inſtead of cleave, clave, clove and cloven, hang hanged, for hang hung. And as to the forming a regular paſt tenſe, by reducing irregular verbs to their primitive ſtate in the preſent tenſe, the following may perhaps be no improper obſervation, viz. *all* in fall, before the corrupt ſound of the northern a, as that of o, was, as it ought to be, accented, like *ale* in pale, and marked with a long accent, as ſignifying *from high*; its paſt tenſe accented ſhort, as *all* in ſhall; and wrote *fall* and not fell; the e not having then taken the place of a, nor a, that of o; ſhake, ſignifying *a paſſionate action of a ſubject*, is properly accented and wrote in the preſent tenſe, but its paſt tenſe having partaken of the northern accent, it then came to be wrote and accented *ſhook*, inſtead of *ſhaked*, which, notwithſtanding its long eſtabliſhment by vulgar cuſtom ought to be rectified accordingly; and ſo as to ſwear, heave, freeze, abide, ſtrike, dig, and various other inſtances, where the e has aſſumed the place of a, a of o, o of a, e, i, or u, of i, or any other change of vowels from the preſent, to form the paſt tenſe; except ſuch as *do* and *did*, which are different words, and of themſelves incapable of any inflection. And the Engliſh terminations *an* and *en*, borrowed from the northern dialects, add nothing to the meaning of our names, but the Engliſh, or Engli-Saxon names, are of a ſouthern or Celtic origin, and as fully expreſſive of the meaning to which they are applied without them; except where they are added to form the ſingular number, or to active names as ſubſtantiving articles, as in all other Celtic dialects.

ADVERBS.

ADVERBS are certain energic or active particles or *additional* verbs added to, or joined with other names in propoſitions, to denote the degrees and manner of things, as to

to quantity, ſituation, quality, motion, and reſt. Of quantity, as leſs, leſſer, leaſt, much, more, moſt, great, greater, greateſt, long, longer, longeſt, ſhort, ſhorter, ſhorteſt, broad, broader, broadeſt. Of ſituation or place, as where, whither? up, down, above, below, high, higher, higheſt, here, there, yonder, far, farther, fartheſt, within, without, upwards, downwards, forwards, backwards, and ſuch as are expreſſive of the ſituation of bodies in motion, or at reſt. Of qualities, as wiſely, knowingly, ſenſibly, decently, likely, fairly, warmly, fooliſhly, beaſtly, coldly, hardly, and ſuch as expreſs intentional qualities. Of motion and reſt; as comprehending affirmatives, interrogatives, interjectories, and thoſe improperly called adverbs of time, as, when? now, anon, then, yeſterday, to-day, to-morrow, henceforwards, ever, never, how often? often, oftener, ofteneſt, once twice, thrice, ſeldom, however, away, begone, adieu, ſpeedily, ſlowly, verily, yes, yea, no, why, however, perhap, alternately, as, alack, ha, alas, ho, oh.

There are no other ſorts of adverbs, expreſſive of the order, time, or manner of things, as appears by the definition of thoſe of the four languages in the vocabulary; nor does it thence appear that there is in fact above three ſorts of adverbs, namely, quantity or extenſion or bulk of bodies; quality or an illation of light, heat and motion thereon, and penetrating the ſame, expreſſed by *ly*, as *ty* does extenſion in ſubſtantiving qualities; and motions energic, animate, and local, with the contraries, as privation, reſt, and matter. And the degrees, like adjectives, are compared by adding *er* and *eſt*, as comparative and ſuperlative, to the poſitive or the ſtate or degree of beings and things in act, or putting *more* or *moſt* in appoſition thereto.

The degrees of diſtance and ſituation, are reckoned like prepoſitions, upon lines, upright, acroſs, or ſlantways, extended from the centre of action or exiſtence in our ſyſtem where man is ſuppoſed to ſtand; or upon man as a mikrocoſm ſtanding up with arms extended; his head repreſenting the unſeen celeſtial ſyſtem, being the ſuperlative degree upwards, the extent of his ſight or the ſky, the comparative, his body or the world, the poſitive, upwards, downwards, and croſswiſe, his limbs below the parts of generation, as repreſenting the parts below the earth's ſurface or growth part, the comparative downwards, and beyond it the ſuperlative, the extent of view, the comparative ſideways, and beyond it the ſuperlative, as appears by the definition of Adverbs in the vocabulary. And tho' interjections are ſuppoſed to add nothing to

to the ſentence, they certainly expreſs the ſorts and degrees of energy with which the whole is affirmed.

SYNTAX.

HAVING thus explained the ſeveral parts of a rational grammar, it now remains only to lay down ſome general rules for their conſtruction, into ſimple and compound ſentences, according to their natural concord, government, and arrangement.

All the parts of ſpeech, which were originally only particles of one or two letters, having naturally coaleſced and united, in more complex names, and words or propoſitions, without the aſſiſtance of art, ſo in all languages, like the Engliſh, in which reſpect both the ſimple and complex names ſtill retain their primitive ſtate, without any loſs of their natural powers of conſtruction, by any arbitrary addition or combination of artificial ſigns or modes of concord, like the Greek and Latin, the parts both ſimple and complex being preciſely underſtood, will ſtill be governed by their meaning, and naturally coincide in ſentences, in the ſame manner as the ideas of a perſon unacquainted with the artificial rules of logick, are by their natural relation logically connected and formed into regular theſiſes, hypotheſiſes and ſyntheſiſes. As for inſtance; a perſon, who perfectly knows the meaning of the parts, can in his mind form and expreſs the following ſentences; two and two of any thing are, *is* or is to be founded four, and not three; and ſhould they happen to be horſes, whether with or without ſhoes, they muſt be the horſes of ſome man, rather than thoſe of a cow; but if they are delivered, in whatever place they ſtand, it muſt be to and from ſome place, and by and to ſome body, or if they ſhould only be called, it ought to be done by their right names. Or; ſuppoſing Adam, *i*, or any one know myſelf or himſelf to be the firſt man, inhabiting ſpace, and that his length and breadth of extenſion, was at all times or upon all motions, and as much more, as he or i might by the extenſion of the arms acquire, without diſpoſſeſſing another, were our own property, i might, as the firſt exiſtence and proprietor here of the kind, call myſelf the firſt, one, or i. If I had a wife and a ſon, who had a wife and a ſon, and had been taught to tell ſeven in Engliſh, with their preciſe meaning,

ing, I might as my next relation, as well as the ſecond perſon in exiſtence, name my wife two or thou, my ſon, as the third in being and poſſeſſion, I might name he, him, or three, which make up the number of the ſingular ſtock; and as to the plural number or ſtock, the firſt and ſecond perſon of the ſingular, and the ſon which ſprung from them, with his ſon being four in number, and the firſt ſpring of the ſecond ſtock might be named *we*, as the firſt perſon plural; the two wives *ye*, the ſecond perſons plural of the kind or genders; and all other perſons excepting thoſe of the ſingular number, as the grandſon and his offſpring, the ſixth perſon from the firſt or the third in the ſecond generation or plural number, *they*. Then if the firſt man or any other perfectly underſtood the meaning of all other names and energies, which appear to be as equally related to the nature of things as theſe, he could have no difficulty of putting them together according to true concord, as the meaning and ſignification would not permit him to err; nor indeed is the Engliſh to be taught by any other ſignificant rules. The parts of ſpeech being preciſely underſtood, the beſt way then of acquiring the right Engliſh conſtruction, is carefully to obſerve the manner and ſtyle of the beſt Engliſh writers, and to procure an habit thereof by reading and writing, rather than be perplexed by innumerable tedious and unmeaning rules of phraſes, ſentences, diſtinctions, and variations of names, from their natural order; for which there is no ſort of foundation in the Engliſh, or any other language of nature.

But ſince the Engliſh language is that here propoſed as an univerſal one, it may not however be improper to take ſome little farther notice of the rules of Engliſh Syntax. In all languages to form a right ſentence the words muſt agree in conſtruction with one another, as to caſe, number, gender, and perſon, either according to the natural order of things, or ſome arbitrary mode of concord and government, by a variation of the terminations ſubſtituted in lieu thereof in particular languages. But the Engliſh doth ſo only from the ſenſe of the words, without any variation of terminations, except that es or s ſignifying the feminine gender, is ſometimes added to form the plural number of ſubſtantives, and the ſubſtantive verb *is*, or the pronouns *it*, *with* its inflections, to form the third perſon ſingular of verbs, and as and es in ſome inſtances, to expreſs the maſculine and feminine genders.

And though it has no other caſe but the nominative, or any variation of caſes at all, yet all Engliſh verbs agree with the ſubſtantives in number and perſon, without any exception; and

and the ſtate or ſituation of ſubſtantives are expreſſed by prepoſitions ſet in appoſition thereto in the ſame manner as the articles; nor have the adjectives any variations, beſides the degrees of compariſon; and yet both they and participles agree with the ſubſtantives in gender, number and caſe; and when two ſubſtantives of different ſorts of things come together, the place, ſtate, or caſe of the laſt is expreſſed by the prepoſition *of* or -'*s*, ſignifying *of his*; unleſs the latter ſubſtantive is of the ſame ſort with, or explains the former; in which caſe they are both of the ſame caſe, ſtate, or ſituation. Conjunctions, adverbs, and relatives, ſerve to connect ſentences, as prepoſitions do words. The relatives *who*, *what*, and *which*, and all other Engliſh names as well as things, muſt agree with the antecedents as their originals, whether perſons, actions, or ſubſtantives. When two verbs come together, the latter is to be in the infinitive mode.

VOCABLES.

An additional vocabulary of primitive nouns defined, with a ſeparate explication of pronouns, adverbs, conjunctions, and prepoſitions; which compleats what has been already publiſhed, of the Engliſh, Welſh, Greek, and Latin primitive names, and fully explains the nature and origin of all the vocables and parts of thoſe ſeveral languages.

ABHOR, DETEST, HATE; CASHAU, TROI YMAITH; MUDASOMAI, STUGEO, AVERSOR, ODIO HABEO. Theſe ſignify to turn from one with a ſcornful note of exclamation, or ſcornful motion or manner.

ABLE; GALLU, DICHONI; DUNAMAI, POSSUM. To be up or high in exiſtence.

ACCEPT, TAKE, SNATCH; CYMERYD, DERBYN, CIPIO; DECHOMAI, LAMBANO, ARPASO; ACCIPIO, CAPIO, RAPIO. To enter into poſſeſſion of places and things.

ACCURATE; DYFAL, MANWL; AKRIBOS; EXQUISITUS. Active in running to, ſeeing ſmall things, and above active in things.

ACORN,

Acorn; Mes; Balanos; Glans, the leſſer or beaſt food.

Act, Do, Make; Ag, Egni, Gwneid; Ago, Poieo; Ago, Facio, the moving or acting quality or property.

Add, Give, Put; Rhoi, Dodi, Dodiat; Didomi, Tithemi, Epitithemi; Do, Addo, Pono, to act, put, or add, from one thing to another.

Admire, Wonder; Rhyfeddu, Anrhyfeddi; Agao, Thumaso; Demiror, Admiror, to divide or advert the action of the great high light or the ſun.

Adorn, Deck, Dreſs; Harddu; Kosmeo, Kazo, Agallo; Orno; to add to, or upon the lower covering.

Adverb; Rhagferf; Epirrema; Adverbium, ſignify additional or increaſed verbs. See the vocabulary of adverbs.

Agreeable, Grateful, Thankful; Diolchgar; Laros; Gratus, acting together with equal ſpring or warmth, or equally in the diviſion of the high light.

Air; Auir; Aer; Aer, water and fire, the earth's ſpring.

Ale, Beer; Corw; Zuthos; Cerevisia, the nouriſhing, feeding, and rejoicing liquid in a ſecondary ſenſe.

All or Oll, Whole; Oll, Cubol; Pas, Olos; Omnis, Totus, all ſpace, extenſion, and exiſtence.

Am, to be; Bod, Mae; Eimi; Sum, to live or be in exiſtence.

Amazement, Aſtonishment; Syndod; Thambos; Stupor, the lower exiſtences or beings without ſight.

Anchor; Angor; Ankura; Anchora, from acting.

Another; Ail, Naill, Arall; Allos, Eteros; Alius, Alter, from their poſſeſſions, or the country, or luminaries from in a primary ſenſe.

Ant, Pismire; Myrgryg; Myrmos; Formica, the community, or the little active millions in a ſecondary ſenſe.

pe, Monkey, Baboon; Epa, Monci; Pithex, Kerkopithekos; Cerkopithecus, Cynocephalus, a man dog, an offſpring or a dog like man.

Apple, Pupil of the Eye; Gleini; Glene; Pupilla, our action, ſpring, or part of light.

ARRIVE, COME; DYFOD, CYNHYRCHU; ERCHOMAI; VENIO, to be together upon one ſpot or poſſeſſion.

ARROW, DART, JAVELIN; SAETH, PICCELL, TAFL; OISTOS, BELOS, ATOS; SAGITTA, TELUM, JACULUM, upon the line, ſtretch or ſpring.

ARTERY; RHEDWELI; AORTE; ARTERIA, the ſpring of life.

AS MUCH; CYMAINT; TOSOS; TANTUS, the firſt action or motion ſeen in extenſion.

ASH; ONEN; OREINE: ORNUS, FRAXINUS, the loweſt, higheſt, or brittle one.

ASK, SEEK, SEARCH; CEISIO, CHWILIO, DYMUNO; EROTAO, DIZO, ETAZO, DEOMAI, ZETEO; QUÆRO, EXAMINO, QUÆSO, acting after, ſeeing for, &c.

ASSEMBLY, COMPANY, MULTITUDE; CYNLLEIDFA, LLIOS, TURFA, CYMANFAI; OMILOS, AGELE, PLETHOS; CÆTUS, GREX, TURBA, many living or being together in the ſame part, place or country.

ASSIDUOUS, DILIGENT; DIVID, PARHAUS; LIPARES, EPIMELES; ASSIDUUS, DILIGENS, it is ſlaviſh, everlaſting or never-failing.

B.

BANQUET, FEAST; CYFEDDACH; EUOCHIA; CONVIVIUM, living high together.

BASHFULNESS; GWILDER; AIDOS; VERECUNDIA, a man full low and inactive.

BASTARD; ORDDERCHFAB; NOTHOS; NOTHUS, a leſſer ſon of the houſe, as born of a concubine, dwelling in the houſe, and not ſpurious, as when the father is unknown.

BE, BE BORN, GO; BOD, WYF, MYNED; GEINOMAI, EO, TUNCHANO; SUM, FIO, to be, move or live within the circle of exiſtence.

BEAKE, BILL; PIG, GYLFIN; RHUNCHOS; ROSTRUM, the place of food, the noſe or ſmall divided end or edge.

BEEHIVE; CYCHGWENYN; KUPSELE; ALVEARE, a ſhut upon bees.

BEETLE; CHWIL; KANTHAROS; SCARABÆUS, the blaſt race.

BEG; GOFYN ELUSEN; LISSOMAI; IMPLORO, acting or aſking earneſtly for food or the palace gift.

BEGUILE; TWILLO; DELEO; DECIPIO, to be without light or ſight.

BLAMELESS;

Blameless; Digwl; Amumon; Inculpatus, to be unculled, or without detraction.

Bold or Bald; Hy; Ites; Audax, the high and active.

Bond-servant or Slave; Gwas Caeth; Latris; Servus, a confined servant.

Bosom; Mynwes; Kolpos; Sinus, the hollow inside part of man.

Branch; Cangen; Ernos; Ramus, a spring on a lower.

Brandish; Cynhyrfu; Pallo; Vibro, to lift up or move the foot, arm, or other thing, with a spring so as to give it a shake.

Brightness; Disgleirdeb; Aigle; Splendor, the action of the high light on the lower parts.

Broil; Crasu; Optao; Torreo, to heat without water.

Brush, Yscubo; Koreo; Vereo, to spring upon the lower parts.

Bug or Woodlouse; Cynrhon; Loris; Cimex, a thing with a spear end acting into another thing.

C.

Cabbage; Bresych; Krombe; Brassica, a shut upon the springing up.

Cable; Rhafangor; Kalos; Rudens, a shut from acting.

Canal; Canol, Cafn; Solen; Canalis, a shutting in.

Canon; Canon; Kanon; Canon, a shut upon action.

Card; Cribo; Knapto; Carmino, acting into a thing with an edge.

Carve; Carfio; Glapho; Sculpo, acting into or upon a thing.

Cattle; Anifaltyn; Ktenos; Jumentum, the acting or drawing animals.

Cavil; Cellwar; Skopto; Cavillor, acting or seeking to catch one slyly by words.

Cavity; Ceuedd; Kotule; Cavitas, a place shut from sight.

Chafe or be Angry; Digio; Echtheo; Indignor, to be heated or fired.

CHAPEL; CAPAL; KLISIA; CAPELLA, the primitive places of devotion being open and uncovered like Stonehenge, theſe ſignify ſuch places covered at the top.

CHAPMAN; MERCHNATUR, PORTHMON; EMPOROS; MERCATOR, the portman or marketman, or the chief of buying and ſelling, formerly ſet over all ſorts of ſales and markets.

CHARIOT; CERRYD; RHAIDON, ARMA; CURRUS, RHEDA, the running or fighting car or carriage.

CHASTE; DIHALOG; AGNOS; CASTUS, undefiled or covering or keeping cloſe the female property.

CHICKEN; CIW; POLOS; PULLUS, the firſt of the animal.

CLOSET; CELL; MUCHOS; CELLA, a ſhut out of ſight, or the reſort of the Muſes.

COAL; GLO; ANTHRAX; CARBO, a thing that has the action of the ſun or fire, that is, a burning thing.

COFFER, COFFIN; ARCH, CIST; KIBOTOS; ARCA, a covering upon man or other thing.

COMB; CRIB; KTEIS; PECTEN, ſee CARD.

COME; CYNHYRCHU; IKNEOMAI; VENIO, to be together in one place.

CONDUIT; MYNEDIAD; AMARA; MEATUS, a water ſhut ſo incloſed as to go together.

CONE; CYN; CONOS; CONUS, a thing high and ſolid.

CONJUNCTION; CYSYLLTIAD; SUZEUXIS; CONJUNCTION, a joining together. See the liſt of conjunctions hereafter.

CRAB, CRANC; KARKINOS; CANCER, an incloſed thing in the water.

CRIER; RHYNGYLL; KERUX; PRÆCO, one that calls or ſpeaks between.

CROW; BRAN; KORAX; CORVUS, a braying or croaking animal.

CROWD; GYR; AGURIS; COETUS, a company of men or animals.

CRUDE or CRYSTAL; CRYSIAL; KRUSTALLOS; CRYSTALLUS, a ſhining thing with the cruſt or covering upon.

CUBE; CYFOCHOR; KUBOS; CUBUS, equal ſides.

D.

DAMAGE; DAMUEN, COLLED; BLABE; DAMNUM, for the place of the cattle.

DANGER; PERYGL; KINDUNOS; PERICULUM, a place where the fire acts upon the parts.

DASH; YSIGO, TARO; PROSKROUO; ALLIDO, to act or throw from high to the ground.

DAUGHTER; MERCH; THUGATER; FILIA, my race or female offspring.

DEFILE, HALOGI; MIAINO; FÆDO, to act in or upon one, or deprive one of his daughter.

DEPTH; DYFNDER; BATHOS; PROFUNDITAS, the ground of a dark part.

DINNER; CINIO; ARISTOS; PRANDIUM, a meal at the breaking up of the firſt plowing of the day.

DISSIPATE; DIFRODI; DIASPAO; DISSIPO, to deprive the country.

DISTASTE; CAWDD; PTAISMA; OFFENSA, ſeparate or go off this part?

DO; GWNEID; AGO; AGO, to act or move.

DOWRY; CYNESGAETH; PHERNE; DOS, the female gift.

DRONE; EILIW, DIFFIGR; PHUKOS; FUCUS, one deprived of his ſight or other energic force.

DROUGHT; SYCHDER; AUCHMOS; SICUTAS, the action of the firmament upon the lower parts, or being deprived of water.

DWARF; COR, NAR; NANOS; NANUS, one not high grown, or juſt upon the ground.

E.

ENDEVOR; YMGAIS; PEIRASO; CONOR, to get up from being down or below.

ENRAGE; SWMBYLU; KENTEO; STIMULO, to act or prick into.

EQUAL; GWASTAD, CYSTAL; OMALOS; ÆQUUS, even, upon the ſa me ſtand or together.

ESTABLISH; SEFYDLU; BEBAIO; STABILIO, to reſt the beaſt, or make them ſtand upon a particular part or ſpot.

ETERNITY; TRAGWYDDOLDEB; AIDIOS, AION; ÆTERNITAS, the circle of motion or action in extenſion, this world or during all ſpring.

EXCUSE; ESGUSODI; APOLOGEOMAI; EXCUSO, to ſpeak for the abſent.

EXERCISE; YMARFER; ASKEO; EXERCEO, to be out upon the ſpring.

EXTINGUISHED; DIFOD; SBENNUO; EXTINGUO, to put a thing out of its exiſtence.

F.

FABLE; CHWEDL; AINOS; APOLOGUS, ſpeaking of actions paſt.

FABRICATE; GWNEITHR; TEUCHO; FABRICO, the action or work of a man, or man's hand, or in building.

FADE; GWIFO; MARAINO; MARESCO, to be from ſpringing, or growing, or dying.

FAN; WYNTYLL; LIKMOS; VENTILABRUM, wind ſprung by the hand.

FASTING; IMPRYDIOL; NESTIS; JEJUNUS, leſſening food or the ſeaſon of feeding.

FASTEN or FIX; YMWTHIO; PEGNUO; COMPINGO, acting a thing lower in.

FATE; COEL, DAMWAIN; AISA; SORS, where the action ſtands ſtill or the thing falls.

FATHER; TAD; PAPPAS, PATER; PAPPA, PATER, the ſeeding property, or a part of our property.

FEMALE; BENW; THELUS; FEMINA; ſignify the mother of the male.

FESTIVAL; GWIL; EORTE; FESTUM, the ſeaſon.

FETTER; TROEDOG; PEDE; PEDICA, a ſhut upon the feet.

FIBRE; MANWYTHI; IS; FIBRA, the ſounding ſmall veins within.

FIELD; MAES; AGROS; AGER, paſture or ploughed ground.

FILE; LLIF; RHINE; LIMA, the ſharp flower.

FILL; LLENWI; ADO; SATIO, adding to place or extended parts.

FILLET; TALAITH; KREDEMNON; VITTA, upon or about the head.

FILTH;

FILTH; BYDREDDI; THOLOS; SORDES, the things along the ground.

FINISH; DIBENU; ANUO; PERFICIO, to be in.

FIRTREE; FYNIDWYDD; ELATE; ABIES, the long ſtrait growth.

FLEAS; CHWAIN; PSULLOS; PULEX, the leapers or flyers.

FLOURISH; BLODEUO; THALLO; FLOREO. See the next.

FLOW; LLIFO; RHEO; FLUO, in a primary ſenſe ſignify an ilation of the ſun's rays, or of its return of life, as growth, the flowing or reflowing of water, and other ſimilar things.

FLY; HEDEG; IPTAMAI; VOLO, to ſpring forward or lengthwiſe.

FLY; GWYBED; MUIA; MUSCA, the blown things.

FORBID; GWAHARDD; EIRGO; VETO, the action of woe, or ſtopping upon an action of driving.

FORM; FURF; MORPHE; FORMA, things in the circle of life or exiſtence in their primitive ſenſe.

FOUNDATION; SYLFAEN; THEMELON; FUNDAMENTUM, the quality of things, or the origin of property.

FOUR; PEDAIR; TESSARES, TETOR; QUATUOR, are expreſſive of the firmament or light, mentioned in Geneſis to be the work of the fourth day of the creation, as appears by my former treatiſe upon this ſubject.

FREE; RHYDD; ELEUTHEROS; LIBER, in their primary ſenſe ſignify the action or flow of the ſun's rays.

FRIEND; CYFALL; PHILOS; AMICUS, another equal.

FRIGHTEN; DYCHRYNU; ATUSO; TERREFACIO, from the action of the high fire or thunder.

FRINGE; GODRE; KROSSOS; FIMBRIA, the edge round a thing.

FROTH; EWIN; APHROS; SPUMA, ſpringing on the water.

FULL; LLAUN; PLEOS; PLENUS, in their primary ſenſe ſignify the hand or other things extended with bodies.

FUNERAL; ANGLADD; KTEREA; EXEQUIÆ, an interring.

FURY; CYNDDAREDD; ERINNUS; FURIA, an infuſion of fire.

G.

GARDEN; GARDD; ORCHOS; HORTUS, were the firſt incloſed grounds, which in Britain and other countries from an apprehenſion of deluges, were at firſt on the entrances of mountains, promontories or garths.

GATHER; CITYRRU; AGEIRO; CONGREGO, to heap together.

GAZE; YMSYNIED; THEAOMAI; CONTEMPLOR, to think or look on a thing or place.

GIRD; GREGISU; ZONNUO; CINGO, about a man's lower covering.

GLEBE; GLYB, PORFA; BOLOS; GLEBA, the place of feeding or growth.

GLITTER; DISGLEIRIO; AMARUSSO; FULGO, the action of the high light upon the lower parts.

GNASH; RHINCIAN; RHOIGEO; STRIDEO, the ſound of acting between two things.

GO or MOVE; MYNED; BAINO; EO, man going, moving or ſpringing.

GOOD; DAIONUS; AGATHOS or EVS; BONUS, the root or ſpring of us.

GRAPE; GRAWNWIDD; STAPHULE; UVA, a growth from fire and the ſpring of life.

GRASSHOPPER or LOCUST; LOCUST or EDNOGUN; AKRIS; LOCUSA, things or generations that cover the ground.

GREEDY; AWYDDUS; LABROS; AVIDUS, for growing or increaſing.

GROVE; LLWYN; ALSOS; LUCUS, a part extended with woods.

GROUND; LLAWR; OUDAS; SOLUM, the part of the earth under and round about us.

GUEST; LLETEIWR; XENOS; HOSPES, a lodger and boarder for a ſhort time.

H.

HALF; HANER; HEMISUS; DIMIDIUS, divided in the middle.

HALTER; TENYN; PHIMOS; CAMUS, a thing to draw up.

HAMMER; MORTHYL; SPHURA; MALLEUS, a great ſtroke to drive in a lower thing.

HAPPY;

HAPPY; DEDWYDD; OLBIOS; FELIX, a joyful thing or ſpringing property to man, all life and high life.

HEARTH; AILWYD; ESCHARA; FOCUS; a thing under or covered by fire.

HEIGHT; UCHELDER; UPSOS; ALTITUDO, the high poſſeſſion or the parts ſeen upwards.

HELM; LLIW; OIAX; GUBERNACULUM, the driver or chief of a family, country, a ſhip or other thing.

HELMET; HELM; KORUS; GALEA, a covering upon the upper part.

HELP; CYMORTH; ONEMI; JUVO, to aſſiſt one up, or with food, or other comforts of life.

HOARSENESS; CRYGDER; BRANGCHOS; RACEDO, a ſtoppage in the throat.

HOBGOBLIN or ELF; ELLYLL; MORMO; LARVA, light or appearances in the night.

HOGSHEAD; CERWIN; KERAMOS; DOLIUM, a large veſſel, a wine veſſel, or the head or chief veſſel.

HOPE; GOBETH; ELPIS; SPES, the future, high or all joyful thing.

HOSTAGE; GWISTYL; OMEROS; OBSES, a pledge gueſt.

HOWL; UDO; OLOLUSO; ULULO, the noiſe of a dog, an owl, &c.

HUMMING; BWM; BOMBOS; BOMBUS, a low noiſe or ſound, which has not the leaſt reſemblance to the human voice, like that of a bittern or heron.

HUMBLE; UFEDD; IKETES; SUPPLEX, from being high.

I.

IAMBIC; TROED-IO; IAMBOS; IAMBUS, the principles of ſpeech and muſic, the ſhort and long feet, or the lopæan ſong and dance.

JAVELIN; PICELL; AKON; JACULUM, a thing acting up or darting.

JAUNDICE; CRYDMELUN; IKTEROS; ICTERUS, the yellow ſhaking.

IMPLORE; IMOFYN; LISSOMAI; IMPLORO, acting with force about, or earneſtly ſeeking things.

INFANT; IFANC; NEPION; INFANS, life juſt in action or exiſtence.

INNUMERABLE; ANIBEN; MURIOS; INFINITUS, without end.

INTERPRET;

INTERPRET; DEONGLI; ERMENEUO; INTERPRETOR; to prate between, or to divide or diſtinguiſh a confuſed maſs of ſpeech or things.

INTIRE; CYFAN; OULOS; INTEGER, together or in one place of exiſtence.

ISTHMUS; ISDWIFOR; ISTHMOS; ISTHMUS, the land betwixt two waters or ſeas.

ITCH; CRACH; PSORA; SCABIES, a covering upon, from the lower parts.

JUDGE; BARNU; DIKASO; JUDICO, the bar one or the chief ſpeaker.

K.

KERNEL; CNYLLUN; PUREN; NUCLEUS, the incloſed pure one, or part of the nut.

KICK; PUIO; PAIO; FERIO, to ſpring the paw or foot.

KNEEL; CAMUGLIN; OKLASO; GENUFLECTO, to bend the knee.

KNOT; COLWM; KOMBOS; NODUS; ſhut altogether.

KNUCKLES; CYMALBYS; KONDULOS; DIGITI ARTICULUS, the joints of the finger.

L.

LEAKE; TRWYDDO; KATARREO; PERFLUO, to go through.

LEAN; CUL; ISCHNOS; MACER, a thing acting or growing only in length.

LEATHER; CROEN; BURSA; CORIUM, the ſkin or covering of an animal ſtretched.

LEAVEN; SURDOES, CHWYDDDOES; ZUME; FERMENTUM, the ſour, ſwoln, or heating paſte.

LENGTH; HYD; MEKOS, LONGITUDO, action or extenſion lengthwiſe.

LEISURE; SEGURYD; SCHOLE; OTIUM, being without motion or ſound.

LEVEL; GWASTADHAI; NASSO; ÆQUO, to be ſtanding together, even, either high or low, or up or down.

LIKE; CYFELIB; ALINGKIOS; SIMILIS, in their primary ſenſe ſignify life and light, which are alike.

LOIN; LWYN; ISCHIS; LUMBUS, upon an animal within.

LOITER; YMAROS; IAUO; COMMOROR, to ſtand ſtill without motion.

LUXURY;

Luxury; Trythyllwch; Strenos; Luxus, acting beyond the power or property of man.

M.

Meadow; Gwerglladd, Leimon; Pratum, the place of the greater growth or ſpring.

Mechanick, Artificer; Saer; Banausos; Mechanicus, a worker in arts.

Melt; Toddi; Meldo; Liquefacio, to diminiſh or deſtroy the compactneſs of a body, to make it flow or reſemble honey.

Member; Aelod; Arthron; Memberum, the ſpring parts, branches or ſhanks about a man.

Mercury; Moriwr; Ermes; Mercurius, the great ſeaman, his wings alluding to the ſails of ſhips and their ſwift motion.

Mercy; Trugaredd; Eleos; Misericordia, in their primary ſenſe is to help one over or out of the water, and emblematically out of any other trouble. It may be no improper phraſe to be made uſe of to the old carrier of Acheron.

Middle; Canol; Mesos; Medius, the moſt incloſed or ſhut of all.

Mild; Gwar; Praos; Mitis, a thing without much fire or action.

Milt; Bleddyn; Splen; Splen, the life or ſpring of the human flood or its circulation.

Mind, Soul; Meddwl, Enaid; Thumos, Nous; Animus, the life and light of man.

Mingle; Cymysgu; Kerannumi; Commisceo, to be together in, or poſſeſſing one place.

Misfortune; Anfortyn, Anddamwen; Daimon; Infortunium, no force, ſtrength or comfort to man.

Monster; Angenfil; Pelor; Monstrum, a man with a female belly or a privative male.

Myrtle; Myrwydd; Myrtos; Myrtus, numerous leaves on its top.

N.

Neck; Gwddf; Auchen; Cervix, the breath incloſure.

Necklace; Aurdorch; Ormos; Monile, ſurrounding the neck or a golden torques.

NEIIGHBOUR; CYMYDOG; GEITON; VICINUS, livi
in the ſame place or together.

NERVES; GIAU; NEURON; NERVUS, the ſpring
growth or life.

NIPPLE; TIDEN; THELE; PAPILLA, the flowi
part.

NOISE; TROEST; DOUPOS; STREPITUS, the ſound
the two feet.

NUMBNESS; FERDOD; MALKE; FRIGUS, a great pr
vation of heat.

O.

OAR; RHWYF; ERETMOS; REMUS, the rank or orde
of rowing.

OATH; LLW; ORKION; JURAMENTUM, upon th
light of man.

OBSCURE; TYWYLL; AMAUROS; OBSCURUS, th
circumambient air without light.

OINTMENT; IRAD; MURON; UNGUENTUM, a ſoften
ing at the fire.

OLD AGE; HENAINT; GERAS; SENECTUS, acting t
the laſt or utmoſt action.

ONION; WINWYN; KROMMUON; CÆPE, a round
incloſed or ſhut thing.

ORGAN; ORGAN; ORGANON; ORGANUM, the huma
tone, ſong or muſic.

OVERTAKE; CYRHAEDD; OREGO; PORRIGO, actin
or reaching the confines or borders.

P.

PAGE; GWAS TROED; AKOLOUTHON; PEDISSEQUUS
a foot-ſervant, a follower, or a horſe follower.

PALPITATE; LLAMU; PALLOMAI; PALPITO, to leap

PAVEMENT; PALMENT; DAPEDON; PAVIMENTUM,
good footing in the houſe or poſſeſſions.

PEACE; HEDDUCH; HESUCHIA; PAX, from action.

PEBBLE; CARREGAN; KOCHLAX; LAPILLUS, a littl
ſtone.

PEEL; RHISGLO; OLOPTO; DECORTICO, all off th
covering or lower part.

PENTHOUSE; PENTYS; GEISON; SUGGRUNDA, th
top of the lower houſe.

PERFORATE;

PERFORATE; TYLLU; TRUPAO; PERFORO, in, to or through a thing.

PERFUME; PERAROGLI; THUMIAO; SUFFIO, ſweet ſmelling exhalations, as thoſe of fruit, flowers, &c.

PERSON; PERSON; PROSOPON; PERSONA, are defined in the former Lexicon, to ſignify ſweet ſound from pêr-ſon; but *pêr* alſo ſignifies an apple or any other ripe ſweet fruit, as figgs or figes, according to the Welſh, which reſemble that which perhaps gives man the denomination of perſon, or the ſound of the apple; and the word *vices* ſeems to derive its origin from *figes*; the v conſonant and the digamma being of the ſame ſignification, and g its other half, only the inflection of the radical c, and *diafal* and *fall*, the Welſh names of the devil or fallen angel, being from afal an apple, as the Engliſh word *fall* ſeems to be.

PITCHER; DYFR LESDR; KROSSOS; HYDRIA, a water veſſel.

PLEASE; LLONNI; ILIAO, ADRO; PLACEO, PROPITIUS SUM, an ilation, emanation or addition of good qualities from above on the lower parts.

PLOW; ARU; AROO; ARO, to ſpring or dig up the earth.

PLUCK; DEORI; DREPO; DECERPO, acting or drawing a thing up or from.

POCKET; COD; PERA; PERA, a thing to ſhut upon.

POOL; PWLL or LLYN; LIMNE; STAGNUM, the part of ſtanding water.

POTAGE; CAWL; ZOMOS; JUSCULUM, the pot action, the common or kitchen right, and culinaries.

POUND; PWIS; LITRA; LIBRA, one round or a ſmall thing.

PRAISE; MAWL; AINOS; LAUS, a great ſpring of light upwards from below.

PRECIPICE; GORWARED; KREMNOS; PRÆCIPITIUM, up downward, or from an high part to a lower part.

PREPOSITION; RHAGTHODIAD; PROTHESIS, PREPOSITIO, a thing or word put before another word or thing, with which it has ſome relation or connection.

PRESENT; OFFRWM; PROSPHORA; OBLATUM, a thing ſent before a viſit by way of gift, as anciently accuſtomed, or an offering for an altar.

PRINCE; BRENIN; KOIRANOS; PRINCEPS, the chief or firſt in action or moſt ancient.

PROMISE; ADDEWID; ENGUESIS; SPONSIO, a ſaying or anſwering for a thing in action.

PRONE;

PRONE or READY; PAROD; PRENES; PRONUS, the part from in.

PRONOUN; RHAGENW; ANTONUMIA; PRONOMEN, inſtead of a noun; or rather a primitive or firſt noun.

PROVOKE; GYRRU; ERETHO; IRRITO, to heat or fire.

PROW; YBLAEN; PRORA; PRORA, the part from before.

PUFF; CHWIFF; PNOE; FLATUS; a flowing up from a man with his breath.

PUSH; GUTHEO; OTHEO; PELLO, to ſpring the foot or put from.

Q

QUARREL; IMRAFAELIO; ERESCHELEO; RIXOR, the lower acting for being higher.

QUICK; CUIT; OKUS; VELOX, the action of the upper light.

R.

RAGE; CYNDDAREDD; LUSSA; RABIES, a great growth or action of heat.

RAIN; UMBREDD; OMBROS; IMBER, the water ſpringing all about.

RAW; AMRWD; OMOS; CRUDUS, without boiling or fire.

REFUSE; YMWRTHOD; ANAINOMAI, RENUO, to ſpring back.

REMAIN; AROS; MENO; MANEO, to be upon or within a thing or place.

REMEMBER; ATGOFIO; MNAOMAI; RECORDOR, to ſpring back to the mind or memory.

RESOUND; ATSYNIO; ANTECHEO; RESONO, to ſpring back, or return a ſound or echo.

RETURN; TROIAT; NESTEO; REDEO, to ſpring towards or nearer to.

RIBBAND; RHYMIN; AMPUX; VITTA, a thing about the upper part of a man, or the high band.

RISE; DECHREU; PHUOMAI; ORIOR, ASSURGO, to ſpring up.

ROAD; FORDD; POREIA; VIA, ADITUS, the part from to.

Rod; Gulalen; Rapis; Virga, the ſpringing one.
Rope; Rhaf; Ampron; Funis, about a lower thing.

S.

Salute; Cyfarch; Aspasomai; Saluto, to bow the head or knee, or to meet together with the like addreſs.

Scarify; Fleimio; Skariphaomai; Scarifico, to act into the lower parts or into man.

Search; Chwilio; Ichneuo; Scrutor, to be upon the action of ſeeing or looking.

Sect; Tyb Neulltuol; Airesis; Secta, a flying or differing from the general opinion.

Sell; Gwerthu; Poleo; Vendo, to put a price or value upon animals.

Seven; Saith; Epta; Septem, action ſtanding ſtill.

Shoot; Brigin; Phryganon; Surculus, its end out of the earth in exiſtence.

Shrub; Pryswydd; Thamnos; Frutex, the lower, leſſer or underwood.

Sigh; Ochain; Goao; Gemo, the acting or ſounding of woe, or the interjection O.

Sign; Arwydd; Sema; Signum, the ſight or view of any thing within.

Simple; Implyg; Aploos; Simplex, one part, place or action.

Slander; Enllibio; Stembo; Calumnior, to leſſen in the land.

Slow; Diofal; Glichros; Lentus, being from a high ſpring or not alert.

Sneeze; Tissio; Ptairo; Sternuo, acting or ſounding up in the leſſer ſounding part.

Snow; Odi; Nipho; Ningo, the privative water.

Sob; Ebychio; Luso; Singultio, man's ſounding or ſpringing upwards.

Sock; Soch; Embates; Soccus, a ſhut or covering about the foot or lower parts.

Sole; Plan, Gwadan; Pesa; Planta, a thing upon the ſurface of the ground.

Some; Rhiw; Enios; Quidam, one ſpring or exiſtence.

Somebody; Rhiw Un; Amos; Aliquis, one perſon or man.

Something;

SOMETHING; RHIW BETH; TI; ALIQUID, ſome extenſion or property.

SOMEWHAT; YCHYDIGBETH; OLIGON; ALIQUANTULUM, a little or a thing.

SON in LAW; CHWEGR; GAMBROS; GENER, born before marriage.

SOVEREIGNTY; PENADURIATH; ARCHE, PRINCIPATUS, the chief of the land.

SOUTHWIND; DEHEUWINT; NOTOS; NOTUS, the wind of the right or ſunſide.

SPARKLE; GUREICHIONEN; SPINTHER; SCINTILLA, a ſingle ſpringing out of the fire.

SPECTATOR; EDRICHWR; THEOROS; SPECTATOR, the man acting to ſee things.

SPHERE; PEL; SPHAIRON, SPHAIRA, the extenſion of parts as ſeen.

SPIDER; PRYFGOP; ARACHNES; ARANEA, the acting or incloſing worm.

SPOT or BLEMISH; MAN, BRICHEUN; KELIS; MACULA, the place one ſtands or acts upon in its firſt ſenſe, and alluſively any hidden part or blemiſh.

SPOUSE; PRIODASEN; NYMPHA; SPONSA, our rib or female part.

SPRING; GUREDD; EAR; VER, the action of man and of the lower parts upwards, or the return of intentional qualities ilating and penetrating bodies.

SPRINKLE; YSGEINTIO; SKEDASO; SPARGO, the leſſer parts of water acting upwards.

SPUNGE or SPONGE; YSBONG; MADR; SPONGOS; SPONGIA, a heap growing on a lower thing.

SQUEEZE; GWASCU; BLITTO; EXPRIMO, to bring things from, out, to, in or together, and ſqueeze is from ex-weeze.

STAKE; CLEDR; SKOLOPS; PALUS, ineloſed parts or things.

STAMMERING; ATAL; PSELLOS; BALBUS, a ſtop from ſpeaking up.

STAMP; SATHRU; KATAPATEO; PROCULCO, to ſtand upon a thing or place.

STICK; BACH, PASTWN; BAKTON; BACULUS, a thing to ſhut upon another thing.

STRAIT; UNION, JAWN; ORTHO; RECTUS, ſignify the rays of light darting in a direct line upon, and giving increaſe to our globe for the common utility of man and beaſt; which being the diſtrubution of Providence gives a general

title to the benefit, uſe, and enjoyment thereof, as tenants in common, but ſo as not to exclude any co-partner of his exiſtence. But when mankind became corrupted and fond of dominion and diſtinction, Providence was pleaſed to divide the earth amongſt different families or nations, as appears in Geneſis, and ancient authors; and thoſe nations and families have granted their poſſeſſions and rights to one another, which ſeems to be the only natural origin of excluſive rights and dominion; though political rights may derive their origin from conveniency.

STRANGLE; TAGU; ANCHO; STRANGULO, to flatten the neck.

STRAY; CRWYDRO; ALAOMAI; VAGOR, to be upon the round in the country.

STREET; CWM; KOME; VICUS, long villages, in which tribes or certain portions of the people co-inhabited.

STREW; TANU; STOREO; STERNO, to extend upon the ſurface of the ground under the ſky.

STUMBLE; TRIPIO; PTAIO; CÆSPITO, the foot up from the poſſeſſion of the lower parts.

SUCH; CYFRIW; TOIOS; TALIS, the above and below equal.

SUFFER; GODDEF; PACHO; PATIOR, it is an action of woe.

SUNBEAM; PELYDR; AKTIN; RADIUS, the action of the firmament towards the earth.

SUPPLANT; BACHELLU; SPHALLO; SUPPLANTO, to ſpring the foot or lower part.

SUPPOSE; DODI DAN; UPOLITHEMI; SUPPONO, to put the loweſt or laſt, up or firſt.

SUSPECT; EDRYCH AT; ANABLEPO; SUSPECTO, to look at our actions.

SWARD or SURFACE; ARWYNEB; EPIPOLE; SUPERFICIES, at the place of the foot, upon the face of the earth or downward.

SWARM; HAID; SMENOS; EXAMEN, it is gone, or all about.

SWEAR; TYNGU; OMNUMI; JURO, by man or all his internal property.

SWEETNESS; MELYSDER; DEUKOS; DULCEDO, the property of the high great light on things below.

SWORD; CLEDDYF; XEPHOS, AOR; ENSIS, a thing to act with or keep from.

T.

THINK; MEDDYLIO; ENNOEO; COGITO, the action or exerciſe of the internal light.

THIRST; SYCHED; DIPSA; SITIS, the water drawn up by fire.

THONG; CARAI; IMAS; LORUM, a ſhut about an under thing.

THRESHOLD; RHINIOG; BELOS; LIMEN, the limits between the ins and outs.

THROW; TAFLU; BALLO; JACIO, to ſpring a thing up or ſlantwiſe.

TIARA; TALAITH; KIDARIS; TIARA, a covering upon the chief actor or proprietor.

TIE; TIDO; DEO; LIGO. Theſe in their primary ſenſe ſignify the property or attraction of the firmament.

TONGUE; TAFOD; GLOSSA; LINGUA, the ſlow of things.

TOP; CRIB; KOLOPHON; FASTIGIUM, the ſky or covering the high end.

TOUCH; CNITHIO; THEGO, PSALLO; TANGO, acting upon the upper covering or ſkin.

TRACK; OL; ICHNOS; VESTIGIUM, the ſhadow or ſign of a perſon or other thing going before another, or a continued action upon the ground.

TREAD; TROEDIO; PATEO; CALCO, to put the foot upon the ground or pat.

TRIFLE; OVERBETH; LEROS; NUGAMENTUM, poſſeſſion without place, or a thing without ſpring.

TRIUMPH; GORFOLEDD; THRIAMBOS; TRIUMPHUS, the praiſe of a man.

TROUBLESOME or DIFFICULT; CALED; CHALEPOS; DIFFICILIS, the high part of a rock.

TRUMPET; UTGORN; SALPINGX; TUBA, the ſpringing horn.

TRUNK; CYFF; KORMOS; TRUNCUS, an animal incloſure or ſhut; or what is uſed as ſuch.

TUMB or TOMB; BEDD; TAPHOS; TUMBA, the covering or incloſing of a body.

TWIG; BLAGURYN; LUGOS; VIMEN, a growth up.

TWIN; ILL DEUODD; DIDUMOS; GEMINUS, a double offſpring or race.

V.

VEHEMENT; ANGERTHOL; SPHODIOS; VEHEMENS, a great action or the property.

VEIN; WITHEN; PHLEPS; VENA, the place of life, as containing the water of life.

VENERABLE; URDDASOL; AIDESIMOS; VENERABILIS, a good and high acting man.

UGLY; ANFODDUS; AMORPHOS; DEFORMIS, without form.

VIAL; FIOL; PHIALE; PHIALA, upon food.

VICTUAL; BWYD; SITIA; SIBARIA, the chief property or ſupport of life.

VIOLET; LLYS-ION; ION; VIOLA, the palace of Jove.

VIPER; WIBER; ECHIS; VIPERA, the little hot ſtinger.

VIRTUE; GWREDD; ARETE; VIRTUS, the ſpring or property of man.

UNDERGO; MYNEDTAN; UPDUOMAI; SUBEO, to move below an upper.

UNJUST; ANGHYFIAWN; ADIKOS; INJUSTUS, unequal right, or an unequal diviſion of that property inherently in man.

VULGAR; y CYFFREDIN, y BOBL; PLETHOS, oi POLLOI; VULGUS, PLEBS, thoſe of cattle underſtanding or living together without diſtinction.

W.

WALK; CERDDED; BAINO; AMBULO, a man upon action.

WANTON; ANLLAD; ASELGES; LASCIVUS, living with women.

WAR; CAD; MACHE; PUGNA, at action, upon the ſpring, great action or the paws in action.

WAISTCOAT; HUG; CHITON; TUNICA, under the upper or lower coat.

WEAVE; GWEI; UPHAO; TEXO, acting the web, or making or covering the lower.

WEB; GWE, YSTOF; ISTOS; STAMEN, TELA, the lower ſtrata or its covering.

WEEP; WYLO; KLAIO; FLEO, to be from the rays of light, as plants weeping.

WET, WATER; DYFRIO; DEUO; RIGO, to ſpring up water.

WHALE; MORFIL; KETOS; COETUS, the chief or greateſt ſea animal.

WHETSTONE; HOGALEN; AKONE; COS, acting upon the edge or upper part of a thing.

WHEY; MAIDD; ORROS; SERUM, the water part of the cattle liquid, after a ſeparation of the coagulated parts.

WHISPER; SISIAL; THRULLOS; SUSURRUS, a leſſer or lower ſound than calling or talking.

WHISTLE; CHWIBANU; POPPISO; SIBILO, the pipe ſound of man or other animal.

WICKED; ISGELER; ALITROS; SCELESTUS, below heaven.

WILLOW; HELIG; ITEA; SALIX, the water kind.

WILD BEAST; GWYDDFIL, THER; FERA, the wood or country animal.

WINE; GWIN; OINOS; VINUM, a divine liquid.

WING; ADEN; PTERON; ALA, a thing towards the ſky, or from below, up or high. ALA or MACHALE alſo ſignify the arm-pit, or below the arm or wing of man; from whence the wings of birds are named.

WITNESS; TYST; MARTYR; TESTIS, a dying for his country.

WOMB; CROTH; METRA; UTERUS, the mother earth or covering of the human ſpecies.

WONDER; RHYFEDDU; THAUMASO; MIROR, the energy of man and animals on beholding or contemplating the ſun, with its emanation upon the lower orb.

WOOD, WILD; COED, WYLLT; HYLE; SYLVA, the place of the higheſt growth or ſpring; and emblematically the origin of the ſpring, flow or growth of human ſpeech, or articulate ſounds or voice, as coming from the tree of knowledge of good and *evil*; mankind being probably before the fall capable of ſeeing each others ideas or thoughts, ſo far as they were capable of converſing or diſputing in the ſtate of innocence. And this ſort of converſe may be that of the Serpent and Eve, and may not be improperly termed *ſpecies*, *gwedd* or *eidos*, whence idiom, iaith, and idioma.

WORM; PRYF; SKOLEX, VERMIS, the firſt form of exiſtence.

WORSHIP; ADDOLI; THRESKEUO; COLO, to the holy, or holy Trinity.

Prepoſitions of the Engliſh, Welſh, Greek, and Latin.

ABOVE, on, up, upon; ar, gar, ub; ari, uper; ſuper, ſupra. Ar hieroglyfically means a man's arſe and in a general ſenſe the earth upon which we are, as er does the females, and the paſſive element water; hence ari; up, ub, is the ſpring of p or the higher parts; on, is the circle of motion and poſſeſſion; ſo that upon is to be upon the ſpring or in motion; ſuper, uper and ſupra is the ſpring from below up; above, the upper ſpring or bounds of the human ſight.

Below, beneath, under, down; tan, odditan, ob, obri; kato, upo, upenerthe; ſub, ſubter, infra. Under, not ſprung up the poſſeſſions; down, from ſpringing or being up; below, from being up; beneath, a thing not in the poſſeſſions; infra, in the earth part; ſub, below up; ſubter, below the upper poſſeſſions; upo, from up; kato from the top covering; upenerthe, from ſpringing to the top; obri, from ſpringing; ob, from life; tan, under the ſurface of the earth; and ſome of thoſe in the hieroglyfic ſenſe alſo ſignify the generative parts.

In, with, within, into, unto, at, to, towards; in, cyn, oddifewn, intho, at, i, tuagat; en, xun, entos, para, es, pros; in, cum, intus, inter, intra, apud, ad, verſus. In, ſignifies man placed in the middle of exiſtences, and as betwixt matter and ſpirit; with, from U-T or th by inflection, is the ſpring of i, man, into male and female, and his line, race and poſſeſſions; within, is the ſame in the circle of poſſeſſion; to, is the circle of motion and property under the ſky; into, the ſame within the poſſeſſions; unto, at, ad, towards, the ſame, ſpringing to man or the line of poſſeſſion, or at T or the tree; inter, into, intra, intho, oddifewn, entos, ſignify in the poſſeſſions; tuagat acting towards; cum, xun, together as one; i, the line of life towards the ſun, or man in an hieroglyfic ſenſe; para, the part upon; pros, the part upon from; verſus, a ſpring towards us.

Out, of, from, out of, without; O, or, oddiwrth, oddiallen; ek, extos, peu, apo; ex, de, a, ab, extra, ſine. Ut, ſignifying the part a man poſſeſſes, out, is from the part man poſſeſſes or ſtands upon; O is the circle of view from

any place one is upon or poſſeſſes; or, is a material ſound upon O, ſignifying a border; of, the border or poſſeſſion part; from, the ſurrounding parts; without, out of the line or circle of poſſeſſion; oddiwrth, oddiallan, and the reſt, ſignify out of the poſſeſſions or parts.

About, for; am, amfi; amphi; circum. About, is the things within the circle of man's poſſeſſion; am is duration and exiſtences, beings and things about him in this life or world; amfi, amphi, the things about me; circum, things together, ſurrounding or acting about a man; for, is the things of the circle of poſſeſſion.

Afore, before, againſt; rhag, cin, oflaen, erbyn; pro, gar, anti; pro, præ, ante. Cin is action in or the chief or firſt action or motion; rhag, the fire, or firſt action or motion, afore and before, in or from the borders of poſſeſſion; gar, acting before; pro and præ the firſt poſſeſſions or countries; erbyn, the ſeen in or ſpringing before; anti and ante, the firſt or beginning of earthly poſſeſſions; contra, far from being together within.

After, behind, ſince, according to; gwedi, arol, tuol, ynol; upo, epi, uſteron, epithen, kâta; poſt, ex, ſecundum. The Greek terms ſignify the parts from; after, from T or the poſſeſſion; behind, to be after hi or man in the poſſeſſions; ſince, to be after being together; according to, agreeing together in acting; poſt the part from the poſſeſſions; ex, out of action; ar ol, upon the ſhade or the part covered from the ſun behind a perſon; tu ol, the ſhade or form from; yn ol, in the ſhade; gwedi, an action paſt.

By, through, over, over and above, beſides, beyond, except; wrth, trwy, eithr, tros, tros hynu, ond hynu, draw, tu draw; dia, ana, peri, pros, atar, pera; per, trans, præter, ultra. By, the living or dwelling part; with, the poſſeſſions by man; dia, the part of the earth poſſeſſed; per peri, præter, pera, the part upon either of earth or water; trwy and through, poſſeſſions of land and water beyond the circle of view; over, from the view of the part upon; tros, trans and pros, the part from both of earth and water; except, taking out; ond hynu, but that; drau or tu drau, the other ſide or off the ſide of the part one poſſeſſes or place he ſtands upon; beſides, by the ſide or below the parts; ultra, beyond the poſſeſſions or parts ſeen; beyond, by the upper covering.

Between, betwixt, among, amongſt; rhyng, ymyſg; ei, en, metaxu; inter. Theſe ſignify the line i, dividing the things in the circle of poſſeſſion, and the things in and about the circle of poſſeſſion.

The

The Conjunctions of the Engliſh, Welſh, Greek, and Latin.

AND; a, ac, ag; te, kai; et, que. And or ond, on in diviſion or diſcourſe; ac, and ag, its inflection, and alſo, a, dropping the c and g before a conſonant, ſignify actions in general; te, et, yet, and the Welſh etto, ſignify, again; kai and que, ſignify an action.

If, unleſs, except; os, ai, oni; ei, me; ſi, niſi. Ai, ei, is it the action of the earth or water? If, life, or is it life? Os, is it ſeen off or from? Si, is it, or is it ſeen. Niſi, is it not? Unleſs, my ſpring out; except, taking from the parts of the poſſeſſion; Oni, not from; Me, from me.

But, yet, ſtill, alſo, likewiſe, notwithſtanding, although; ond, etto, erhyn, eiſoes, yn lleiaf; aute, eti, omos, alla; autem, ſed, tamen, quoque, etiam, lix, licet, etſi, ſaltem. But, by man and things ſeen; etto and yet, it is or it ſprings; hence, eti, aute, autem, tamen, etiam; alſo, on ſo; ond, it is moving; likewiſe, the ſame way; ſtill, light on things, although, upon to; notwithſtanding, not oppoſing the former action; however, be the ſpring of action as it may; nevertheleſs, without any ſpring; erhyn, eiſoes and omos, hitherto; ſed, ſee it or if it be ſeen; quoque, acting therein, or and in which; the reſt ſignify to be above ground at leaſt.

For, becauſe, therefore, as, as well as; er, am, mor, fel, am hynu, or achos, herwydd; eri, gar, dia, oti, os, ara, ar ou; propter, nam, tam, tamquam, quia, ergo; for, is the proving by the evidence of the things within the circle of poſſeſſion or in the world; there, in therefore, er, eri and herwydd, ſignify the ſpring, and, therefore, the parts and ſpring within the circle; as, the earth ſeen; as well as, its ſurface or under it out of ſight; wherefore, the parts in which circle; gar and ara, by the earth growth; am, am hynu, nam, tam and tamquam, by all things exiſting about us; os, by the viſible circle of things; dia and oti, by the things poſſeſſed; quia, by your own exiſtence; ou, by the ſpring of the circle; becauſe, by the actions of the viſible things of this world or our own actions; mor, by the things about the circle or world; fel, by the light; or achos, by the actions of the part of the world about us.

Or, either; neu, ai, aill; nai, eite; næ, aut, vel, ſive. Or, ſignifies the circle of poſſeſſion and of and from, as it is at a diſtance from us, but in this reſpect the things therein promiſcuouſly, either the one thing or the other, as have any relation to each other; either, ai, eite and aut, action or matter; vel, ſight or light; aill, action or light; ſive, ſeen or not; neu and næ, in or ſpring.

Nor, neither; na, nac, nid, nis; mete, oude, oute; nec, neque, neu. Nor, not in the world or exiſtence, neither, no action or reſt; na, no matter; nac, no action or matter; nid and nis, no ſight or ſound, or it is not; mete, oude or oute, the privation of things; neu, no ſpring; nec and neque, no action.

Till, until; tra, cyd; eos ke, eoke; uſque ad; till or until, during the ſpring of light upon the poſſeſſions; cyd, ſo long as things remain together; tra, during the poſſeſſion of the earth; the reſt ſignify during the co-exiſtence of things.

PRONOUNS.

I, Me, mine; mi, fi, fy; ego, eme, emos; ego, me, meus; i at firſt repreſented man, as a line, without his extenſion in matter, or in his firſt ſpiritual ſtate, but now, as having relation to, and connection with matter; me, mi, and eme, from am-i or iam, ſignify this i or line, exiſting or extended with its ambient poſſeſſions. Hence T, which is this line extended, under heaven, came to be the hieroglyfic expreſſion for extenſion and general things; and P its divider, for poſſeſſions, properties, terreſtial parts and particular things; ego or egu, the ſpringing U or man; emou and mei, its genitive or poſſeſſive caſe, ſignify the things and poſſeſſions about man; mine is my in, in me or my property; emos and meus ſignify the things ſeen about us; fi and fy inflect from mi.

You or thou, thee, thine; ti, dy; ſu, ſos; tu, tuus. You from y-o-u ſignifies the off man, thou from th-o-u, the off man or woman; thee, ti, and tu, are the ſame; thine, is the off man's in or poſſeſſions; dy, thy poſſeſſion; ſu the female U or woman; tuus, and ſos, the female poſſeſſions.

He, ſhe, him, her, his, hers, it; ſe or ſo, hi, ith or ei; autos, aute, auto; ille, illa, illud, is, ea, id, ipſe, ipſa, ipſum, ſuus, ſua, ſuum. He or hi, the higher acting man; ſhe, the leſſer, lower, or female man; him, the higher man about; her, the more paſſive ſpring; his, of man; hers of a woman; it, ith, id, ille, autos, &c. ſignify man's extenſion in his race and poſſeſſions.

We, us, ours; ni, ein; hemeis, hemeteros; nos, noſter. We or wi, thoſe in poſſeſſion; us, the men ſeen; ours, of man; ni, the men in poſſeſſion; ein, belonging to us; emeis, the men about; nos or nus, in us; noſter, our poſſeſſions; emeteros, our ſurrounding poſſeſſions; o-ur, being the circle of man.

Ye, you, yours; chwi, eich; umeis, umeteros; vos, veſter. Chwi, the from us; ye, thoſe from; umeis, the females about; vos, thoſe from; yours, of thoſe from; eich, of the from us; umeteros and veſter, the female poſſeſſions.

They, them, theirs; hwynt, eu; autoi, ekeinoi, ſpheteroi; illi, iſti. Theſe ſignify mankind, their race, ſpring, and poſſeſſions. Thus far as to the perſonal and poſſeſſive pronouns; now as to the demonſtratives and relatives.

This, that; hwn, hon, hyn; autos, aute, touto, ekeinos; hic, is, ille. This, the man ſeen; that, the poſſeſſion at; hwn, the man acting in; hyn, he in action; hic, the man acting; is and ille, the man ſeen; ekeinos, the man ſeen acting in the circle of poſſeſſion; autos the ſame.

Any, ſome, one; un, yr un, peth; oſtis, eis, enios, deina; aliquis, quidam, quicunque, ullus. Un ſignifies man in exiſtence, as a mikrocoſm repreſenting our ſyſtem of beings; one, is from un; any, is the earth in exiſtence; ſome, the ſeen exiſtences; yr un the one ſpring of exiſtence; enios and eis, in exiſtence; ullus, a man ſeen; aliquis, another man ſeen; oſtis, the things about in the poſſeſſions; peth, a part or thing.

None; neb; outis, oudeis; nullus. Nullus, no man ſeen; outis and oudeis, no thing or poſſeſſion; none, no one; neb, nobody.

Another; arall; allos, eteros; alius, alter, uter. Arall, allos, alius, ſignify the ſecond; alter, uter and another, the ſecond poſſeſſion.

Who, which, what, that; pwi, pa, pa un; os, he, o, poios, poia, poion, tis, os, ti; qui, quæ, quod, quis, quæ, quid, is, ea, id. Theſe as interrogatives ſignify which one, and what part or thing, and that one or thing? and as relative pronouns ſerve to expreſs any antecedent part, mem-

ber

ber or thing in a ſentence, as who or wch-u, the above man, which or wch-ich, the above action and what or wch-at, at the above; qui or uch-i, the above man, quæ or uch-æ, the above woman, and quod, the above thing.

Adverbs of Place.

WITHIN, here, endwiſe, ſtraight, upright; in tho yma, ofeun, tu fewn, inſyth, cyfing, ar inion; endon, entautha, orthos, ſtenos, en brachei, eiſo; intus, introrſum, hic, vere, arrecte, ſtrictim, anguſte. Within, intho, endon, intus and introrſum, ſignify the line of man's exiſtence, as his houſe, poſſeſſion, or the part of ſpace occupied by him, or taken up by his extenſion; endwiſe towards the ſky or bounds of view; cyfin, ſhut cloſe together, in length without breadth; ſtrait, aright, arrecte and ſtrictim, to be ſhut or pent up from roving to and fro; orthos, the poſſeſſions within the borders; ſtenos, to be within the poſſeſſions; en brachei, in the high country; inion, in the line; in ſyth, in the place ſtanding upon; here, the length poſſeſſed by one; hic, him acting; ima, man or the line in the centre of exiſtences or things; entautha, things in poſſeſſion; eiſo, within the circle or borders of the poſſeſſions.

Above, aloft, atop, upwards, lengthwiſe, longwiſe; uchod, bri, ar hyd, ar fynu, ar dyn, ar hir bell; uperthen, ano, elkedon; ſupra, ſurſum, ſublime, tractim, longule. Tractim, the ſun's property of drawing upwards, above, from or beyond the bounds of view; bri, the high country or the firmament part; ar fynu, upon the upright; ar hyd, upon the length; ar dyn, upon the ſun's attracting property, or upon a draft; uperthen, the upper part of the line of poſſeſſion; elkedon, the line of fire drawing upwards; ano, the ſky; ſupra, above the earth; ſurſum, above the part poſſeſſed, or man ſtanding up; ſublime, up in the region of light; aloft, high from or above the part poſſeſſed; atop, at the top or the ſky; upwards, upon the ſpring up; up, the ſpring of p.

Beneath, below, aground, down, under; iſod, obri, tan, ilawr; upo, upenerthe, arden; ſub, ſubter, humi, deorſum, funditus. Iſod, below the circle of poſſeſſions; ilawr, to the

the ground; arden, from being up; funditus the bottom; deorſum and humi, from or below the part a man is upon; the reſt are explaiued under the prepoſitions.

Out, without, outwards, abroad, of, from, around; o, allan, oddiallan, o amglych; exo, ektos, exothen, thuraſe, amphi; ex, foras, circum, extrorſum. Extrorſium, out of the border of a man's inhabited poſſeſſions; allan, above the place inhabited; O, the circle of poſſeſſions; around, the circle of the earth inhabited; abroad, from the neighbourhood; foras, below the part of the circle; exothen, out of the inhabited poſſeſſions; the reſt are explained under the prepoſitions.

Before, facing, onwards, forwards, ahead, throughly; mlaen, rhagbron, ir trwyn, oflaen, peneithaf; pros, porro, panuge; coram, prorſum, porro, penitus. Before, the part from man's view; facing, the part ſeen in action; porro, the part from; prorſum, the part from man's ſtanding or being; coram, the border of the poſſeſſions; peneithaf and penitus, the fartheſt end; ir trwyn, to the end of the poſſeſſions.

Behind, aſtern, after all; in ol, yn olaf; ta uſtata; poſtremo. Yn ol, in the ſhade of the man in poſſeſſion; yn olaf its ſuperlative degree; after all, off the poſſeſſion of the ſhade; aſtern, below the poſſeſſions upon; behind, to be at the back; poſtremo, the laſt part of the place poſſeſſed; ta uſtata, the laſt poſſeſſions.

Near, nigh; agos; engus; prope. Prope, the part from; agos, engus, and nigh, the firſt motion or action from; near, in the part upon.

Far, far away; o lar bid, imhell, hirbell; porrothen, apothen, makran; longe, procul, ultra, ulterius, eminus. Theſe ſignify beyond the neighbourhood or the part inhabited upwards and ſideways; as far, from the part upon; o lar byd, from the dwelling place; imhell, out of the ſight upon the line of life; hirbell, very much ſo; porrothen, a part from the place inhabited; longe, an extenſive place; procul, the upper country; ultra and ulterius, the country ſeen above.

Amongſt, amidſt, intermixedly, aſtray, largely, widely, hither and thither; rhong, rhoth, amiſg, ar led, inganol, ima a thraw; metaxu, ana meſon, deuro, kakeiſe, plateos, dapſilos; large, late, intermixte, ample, medie, huc atque illuc. Amyſg, amidſt, amongſt, metaxu and intermixte, ſeparating the things in the lower circle of poſſeſſions; aſtray,

aſtray, acting below the poſſeſſions; hither and thither, from the part poſſeſſed to the firmament; rhong, dividing the things within the circle of poſſeſſion; 'inganol, incloſing all; ar lêd, large, late, upon a wide place at large about the ground; ima a thraw the part upon, and that from; dapſilos, the coaſts from the part upon; rhoth and euros, the extenſion of the particles of light below; medie, dividing the parts poſſeſſed, as earth and water; huc atque illuc, to the man in poſſeſſion, and him out of poſſeſſion, the race of man or him in the ſky; ample, the place about.

There, thereabout; yno, aco, o amgylch; ekei, autothi; illic, ibi. There, upon T or in the firmament; illic, ibi, and circiter, the firmament; os, oſonte, ekei and autothi, the circle of the poſſeſſions in the ſky; y no, aco and o amgylch, the circle of the poſſeſſions about a man.

Hence; oddiyma; enthende; hinc. Oddiyma, from the poſſeſſions about a man; hinc and hence, from him in poſſeſſion or action; enthende, from the part in poſſeſſion.

Thence; oddiyno; autothen; illinc. Illinc, from the place in the firmament here; thence, from the ſky; O ddiyno and autothen, from the poſſeſſions yonder. Hither, hitherward, homeward, toward this way, hitherto, hereabout; tu ima, tu ac ima, fordd ima, dyro; proſeti, entha, deuro, mechri, taute; huc, adhuc, hactenus, horſum, aliquorſum, retro, erga, verſus. Tu ima, this ſide of the poſſeſſions; tu ac ima, the ſide of the poſſeſſions acting here; fordd ima, the way to theſe poſſeſſions; hyd yma, upon the length here; proſeti, the part from to the poſſeſſions; entha, into the poſſeſſions; dyro and deuro, acting or coming here; mechri, about acting into the poſſeſſions; taute, the poſſeſſion from that of man; huc and adhuc, acting towards man; hactenus, that part into poſſeſſion; horſum, he from, to where man is; aliquorſum, another, which is from, to where man is; retro, returning from the poſſeſſions from; hither, from the firmament here; towards and the reſt ſignify upon the ſpring to or home.

Thither, thitherto, that way; tu aco, fordd aco; ekeiſe, tede, ode; illuc, iſtuc. Thither and thitherto, from the ſky or top of T, to the poſſeſſions at its bottom; tu aco, to the poſſeſſions from the ſky; ekeiſe, from the poſſeſſions in the ſky lower; tede, from the high poſſeſſions at T; ode, from the circle of T; illuc, from the place of light hither; iſtuc, from the place above to the lower poſſeſſions.

Where, ſomewhere, any where, whither, ſomewhither, which way, wherein, whereto; pale, ible, tuaſle, i riw le,

tua riw le, i riw fan; pou, poi, poi ti ophelos, epiachou, pothi; ubi, quid, quo, quoquo, quorſum, aliquo, aliquorſum, alicubi, uſpiam. Where, ſomewhere and any where, acting or ſpringing upwards from the part one is upon; whither, ſomewhither, wherein, whereto and which way, acting upwards from one part, place or poſſeſſion to another; the Welſh ſignify, what place, to what place, towards what place, to one place and to ſome place, and are fully explained elſewhere; poi and pou the part from up; poi ti ophelos, the part from up, towards what or ſome place; epiachou, from the part acting upwards; pothi, the part from the poſſeſſions; ubi, ſpringing to the high parts; quo, from upwards; quorſum, from the place of man's exiſtence upwards; aliquorſum, from another place of man's exiſtence upwards; alicubi and uſpiam, from the part of man's exiſtence upwards above the ſky.

Elſewhere; yn lle arall, yn yr uchelder; allachou, allathi; alibi. Elſewhere, from the lower place to the upper firmament; yn lle aral, in another or high place; yn yr uchelder, in the firmament; allachou, in the place above; allathi, in the high poſſeſſions; alibi, the high firmament.

Acroſs, aſkant, aſkew, awry, aſlant, aſlope, athwart, croſswiſe, traverſe, oblique; yn groes, ar wyr, ar oſgo, ar draws, ar gam; plagios, parableden, endiaſtrophos; oblique, ex obliquo, torte. Torte is a top one on the upright line; oblique, from being an upright line; endiaſtrophos, an horizontal or meridian line; parableden, a traverſe or contrary to an upright line; plagios, a plane one; ar gam, one upon the ſuperficies of the earth; ar draws, one upon the traverſe; ar oſgo, upon the ſlope; ar wyr, from an upright; traverſe, turned towards the ſurface; athwart, at the earth part; aſlope, low to the place part; aſlant, low towards the ground; awry, from an upright ſpring; aſkew, acting lower than the ſpring; aſkant, acting low towards the ground.

Apart, aſunder, aſide, beſides, ſeparately, ſeverally, apiece; urtho i hun, ar neilldu, ar ben i hun, heb lau hyn, ar ddidol; choris, idia, kath ekaſton, epi toutois, alla te; ſeorſim, ſeperatim, ſingulatim, præterea. Apart, a divided piece of earth or thing; aſunder, the ground under; aſide, the part by the ſide; ſeparate, a part of the earth or thing out of or below the poſſeſſions; ſeveral, below the high ſpring; urtho i hun, a man by the ſide of the poſſeſſions; ar neill du, upon the other ſide; ar ben i hun, at his own end; heb lau hyn, without the aſſiſtance of this hand; ar ddidol, upon the diviſion of place or culling; choris, below the borders;

ders; idia, the divided part; kath ekaſton, by himſelf below the poſſeſſions; epi toutois, above the extent of the lower poſſeſſions; alla te, the upper or another poſſeſſion; ſeorſum, below the circle or borders of the parts poſſeſſed; ſingulatim, the low inhabitant beholding or contemplating immenſity; præterea, before the poſſeſſions of earth and water.

Everywhere; pob, pob lle, pob man; pantachou; ubique. Theſe ſeem to expreſs ſpace, as pob, the parts from; pob lle and pob man, the parts of extenſion and exiſtence of matter; pantachou, all upwards; ubique, beyond the higher parts, though inadequate to the ideas of ſpace or extenſion.

No where; nid yn un man, nid yn un lle; oudame, oudamou; nuſquam. Theſe ſignify in no part or place, or the negatives of where, which have been already explained.

Adverbs of Time.

WHEN, whence; pan, pa bryd, or hyn, o hyn amſer; otan, opothen; quando, quum, unde. Pan, the part in; pa bryd, the part in ſeaſon; o hyn amſer, from this circle upon; otan, the circle in poſſeſſion; opothen, the circle from the poſſeſſion; when and whence, ſpringing or acting in; unde, the ſpring in poſſeſſion; hence quum and quando.

How long? how often? pa hyd, cynfynyched, pa ſal gwaith? mechri ou, poſakis? quamdiu, quoties? How long, what length of ſpring or action; how often, what action above in; pa hyd, what length of action or poſſeſſion; cynfynyched, how often from the firſt; pa ſal guaith, what ſpringof action; mechri ou, what acting about from the firſt; poſakis, what acting and ſtanding ſtill; quamdiu, what rounds of the diviſion of the ſpring; quoties, in what poſſeſſion.

Once, only, only but; un waith, un amſer, yn unig; apax, monon; ſemel, tantum, ſolummodo. Once, one action; only, one quality; un waith, one action, or going; un amſer, one round of what is upon; yn unig, in one action; apax, from the action or firſt action; monon, the motion of the circle or one motion; ſemel, upon the lower round; tantum, whilſt in poſſeſſion.

Twice,

Twice, ſecondly; dwywaith, ailwaith; dis, euteron; bis, ſecundo. Theſe ſignify a diviſion of the lower circle of motion or action.

Thrice, thirdly; teirgwaith, yn drydydd; treis, triton; ter, tertio. Theſe ſignify the action of the third day's creation, viz. the diviſion or ſeparation of land and water.

Four times, fourthly; pedairgwaith, yn bedwaredd; tetrakis, tetartos; quater, quarto. The diviſion of the luminaries or the action of the fourth day.

Often, oftentimes, many times; mynych, llaergwaith; pollakis, polloſton, ſunachos; ſæpe, multoties, ſæpenumero. Often off or above ten; oftentimes, above ten times; many times, the ſmall things; mynych, bordering on the higheſt; llawargwaith, the action of the circle of the hand upon the fingers, as well as a part of the action of the whole circle; pollakis, a part of all the lower action; polloſton, a part of the lower poſſeſſions; ſunachos, from the firſt action; ſæpe, a thing from ſtanding ſtill; ſæpenumero, a thing from ſtanding ſtill in the ſpring of exiſtence.

So often; cynfynyched; toſakis; toties. So often, the lower circle above ten; cynfynyched, the firſt action bordering on the higheſt; toſakis and toties, the action of the lower or leſſer circle of life.

Yeſterday; doe; echthes; heri. Heri, the action from; yeſterday, or yeſt-heri-day, the action of the day paſt; doe, the diviſion or day from or paſt; echthes or ech-doe, the d inflecting into th, the action of the paſt diviſion.

Erſt, at firſt, in time paſt, formerly, before hand, before time, heretofore, yore, aforetime, agone, long ago, a great while ago, laterally; erhyn, cynt, cynhyn, or blaen, er ys talm, ymlaen llaw, gynt oll, er ys meitin; archen, protos, emprothen, pro tou prin, apotoude, enteuthen, palai; primo, antehac, olim, antea, abhinc, jamdudum, pridem. Jamdudum, during the ſpring of time; prin, primo, protou, protos, firſt, emprothen and pridem, from the beginning of fire or motion in the lower exiſtences; er, the ſpring; erſt, the ſpring of the lower poſſeſſions; formerly, the ſpring of forms; ago, the action from; while, the flowing of the upper light; cynt, the firſt action of worldly poſſeſſions; cyn hyn, before this time or exiſtence; or blaen, ymlaen, and ymlaen llaw, from or before the exiſtence of this place; gynt oll and olim, before all exiſtence here; antehac and antea, in the poſſeſſion before the preſent; archen, the beginning of the preſent earth; er ys meitin, er ys talm and er hyn, this ſpring or poſſeſſion; abhinc, from the beginning

ginning of action; yore, the circle of time from; palai, the part upon action.

Betimes; yr inion bryd; en deonti; tempore. Theſe ſignify directly in ſeaſon.

Now, already, ever, evermore, always; yn aur, erioed, aur hon, byth, pob amſer, yn waſt adol, pryd hyn, yndragywydd; nun, aei, diapantos, ede; nunc, jam, jamjam, ſemper, ſempiternum, perpetuo. Now, nun, and nunc, yn aur, aur hon, ever and evermore, in the ſpring; byth, the life; pryd hyn, the part upon the length; yn dragywydd, in the duration of the ſpring; yn waſtdol, in the ſtate of all things; jam, the exiſtence; ſemper, the exiſtence part; already, ready up; always, upwiſe; aei, motion or action; hede, the length; diapantos, all poſſeſſions; erioed, the ſpring of age.

Never; erioed ni fu, byth ni bu; oude pote, mede pote; numquam. Theſe ſignify not in life, ſpring or exiſtence.

To-day, in the morning, to-morrow; heddiw, yn y bore, y fory; temeron, proi, aurion; hodie, mane, cras. Day, heddiw and hodie, is the diviſion of action; temeron, the part in action; morning, bore and fory, the ſpring of all terreſtial exiſtences; proi, the part from in; aurion, the ſpring in motion; mane, the ſpring in the earth; cras, the action of the ſun or light below.

A night; yn y nos; nuktos; nocte. In y nos, in no ſight or light; noctu and the reſt, in no firmament act.

Next; ong, neſaf; engiſtos; proxime. Ong, moving on; next, the out to us; neſaf, the thing from us; the reſt are the ſame.

Still, yet, alſo, item, likewiſe, alike, again, eftſoon, encore, afreſh, anew, while, well nigh, almoſt; hyd hyn, etto, hefyd, ymhellach, yn debig, drachefn, eilwaith, yn newydd, tra, hyd tra, hyd oni, cyd ac, trwy, pan, pryd, agos, oddieithr ych ydig, haeach; eti, alla, all' ede, omos, all'omos, omoios, mechri tou, mechri nun, proſeti, au, authis, empalin, neoſti, achris, an, eos an, mikron dein, para mikron; adhuc, tamen, etiam, ſimiliter, dum, iterum, rurſum, item, nove, recenter, fere, ferme. Still, an emanation of light upon the lower parts; yet, etto, eti, etiam, item and iterum, the firmament upon the lower parts; alſo, another ſound or ſound up; again, acting in; eilwaith, another action; au, a ſpring; authis, the ſpring of the lower poſſeſſions; empalin, things up in exiſtence; pan, a part or thing in exiſtence; alla, being up; all' ede, it is up; omos, all together;

all'omos

all'omos, up all together; mechri tou, until this time; mechri nun, until now; proſeti, from the firſt to this time; neoſti, newydd, nove and anew, it is in ſpring, action, or poſſeſſion; an, the earth in; eos an, the from in; while, the emanation of the high light; well nigh, ſpringing up in action; almoſt, up from below the ſurface; hyd hyn, this length; tra, the earth's duration; hyd tra, ſo long as the earth endures; hyd oni, ſo long as life or motion; cyd ac, action together; truy, the duration of ſpring; pryd, the part upon the length; agos, the action from; haeach, the action from; oddieithr ych ydig, little from the poſſeſſion; mikron dein, until in poſſeſſion; para mikron, until the part upon; adhuc, to this time; tamen, the parts about in; dum, the ſpring of matter; rurſum, the return of ſpring to the parts about man; fere and ferme, the ſpring about; recenter, a return of action upon the poſſeſſions.

Anon, forthwith, immediately, preſently, quickly, ſoon; ar frys, ar fyned, yn fuan, yn gyflym, ar fyr; autothen, parautika, autika de mala, ameſos, tacheos; illico, protinus, immediate, ſtatim, cito. Anon, upon moving or going; cito, together; ſoon, ſo on; forthwith, from the poſſeſſions with; immediate and immediately, me at thee in the line of poſſeſſion; preſently, before ſent for; quickly, acting to you; ar frys, upon haſte; ar fyned, upon going; yn fyan, ſpeedily; yn gyflym, haſtily; ar fyr, ſhortly; autothen, ſpringing from hence; para autika, ſpringing from any part to him in poſſeſſion; autika de mala, ſpringing to the poſſeſſion from any place of exiſtence; ameſos, in the midſt; tacheos, on the ſame part together; illico, from hence; protinus, the part from to the poſſeſſions; ſtatim, from any part or coaſt to the poſſeſſions.

Henceforth, henceforward, hereafter; o-hyn-allan, ynol hyn, rhag llaw; apo toutou, exes; dehinc, deinceps. Theſe ſignify from hence, from this time, and from hence below or forward.

Then; yno; tote, tunc. Tunc, the things or poſſeſſions in action; then, the things or poſſeſſions in; tote, the things in the circle of beings; yno, in the circle.

Thence, thereafter, thenceforward, thenceforth; othyno, ar ol hynu; autothen, opote; illinc, poſteaquam. Theſe are defined before.

Soon after; yn fuan arol; oligo; paulo poſt. Oligo, after the action from; paulo poſt, little after; the reſt are explained before.

Somewhile, awhile, ſometimes, longwhile; rhiw amſer, ambell waith, weithia, enyd o amſer, yn hir o amſer; epi chronon, pote, makran den; aliquamdiu, aliquando, longe diu. Rhiu amſer, the ſpring of exiſtence; chronon, the round of exiſtence; makran, things acting about; the reſt are explained before.

Seldom; yn anaml, yn anfynych; ſpanios; raro. Spanios, a leſs part in motion; ſeldom, leſs acting about; yn anaml and yn anfynych, things and exiſtences leſs numerous; raro, things from the earth.

Prematurely, overſoon; cin tymor; prooros; præmature. Cin tymor, before the circle of exiſtence; prooros, before the term; præmature, before the things in poſſeſſion; overſoon, an action before its ſpring or ſeaſon.

Annually, yearly; pob blwyddyn; kat etos; quotannis. Yearly, every ſpring upon earth; annual, every ſpring up of the earth's exiſtence; kat etos, every ſpring of motion, age or action; pob blwyddyn, every life or exiſtence upon the ſpring.

Alternately, one after another; pob yn ail; enallax; alternatim. Pob yn ail, every other in; enallax, in another action; alternatim, another into poſſeſſion.

At length, laſtly, finally, ultimately; mhen enyd; yn olaf, yn ddiweddaf; yr diwedd; pote, talentaion, ta uſtata, echatos; tandem, poſtremo, ultimo. Mhen enyd, at the end of a length; yn olaf, the aftermoſt; yn ddiweddaf, the endmoſt; yr diwedd, the end; pote, out of poſſeſſion; ta uſtata, the laſt part of poſſeſſion; echatos, the utmoſt round; tandem, after or below the part in poſſeſſion; poſtremo, after the things or poſſeſſions in being; ultimo, futurity or laſt time; at length, the end of a line, poſſeſſion or other thing; laſtly, the place of the loweſt poſſeſſions.

Adverbs of Quantity, Quality, and the Manner or Motions, Energies, and reſt of Things.

HOW many, how much; pa nifer, pa rifedi, pa ſawl un, pa gymaint; poſi, oſon, poſon; quot, quantum. Theſe ſignify the parts of ſprings, actions and things interrogatively.

So much, ſo many; yn gymaint, cynifer; toſon, toſouton; tantum, tot. Theſe ſignify the parts and actions ſeen.

More;

More; mwy; mallon; magis. Theſe ſignify a greater ſpring of many and much.

Leſs; llai; elatton; meion; minor. Theſe ſignify the beginning of action or the edge of place.

Abſolutely, wholly; yn hollal; entallos; abſolute. Theſe ſignify the whole or all, as quality; the qualities of the different ſorts of things being expreſſed by al, el, il, ol, ul, and their tranſponents, according to the nature of the expreſſion, and generally in the Engliſh, by *ly* the flow of the ſun's rays, or *y* the, to form Adverbs from Adjectives.

Adjectively; yn adroedd; epitheton; adjective. Theſe ſignify ſomething caſt to, as its quality to a ſubſtantive.

Affectionately, paſſionately, pathetically; yn hoffus, yn ofydus; yn wynfydus; pathetikos, agapetos; pathetice. Theſe are expreſſive of the qualities or energies of thoſe paſſions.

Agedly; yn henaidd; palaios; ſeniliter, the qualities of age or being long in action.

Articulately; yn gymalog; enarthros; articulatim, articulate ſounds, or the ſounds of the joints.

Bodily; yn gorphorol; ſomatikos; corporaliter, like the body.

Circumſtantially; yn amgylcheddol; periſtatikos; circumſtantialiter, like ſtanding about.

Coldly; oerlyd; pſuchros; frigide, as deprived of the ſun's heat.

Fiercely; yn fyrnig; agrios; ferociter, as the action of fire.

Naturally; yn naturiol, anianol; kata phyſin; naturaliter, as the internal properties of things diffuſed towards man.

Uſually; yn arferol; koine; uſualiter, as uſual.

Wiſely; yn ſynwyrol; ſophes; ſapienter, like the ſight of man.

Worthily; yn yrddaſol; axios; digne, like the property or value of man.

As; mal; os; ut, the ſurface of the ground, the poſſeſſions extended or the earth ſeen.

Why, wherefore; pa achos; par o; cur, what action, motion or ſpring.

Therefore; felly; outos; ita, ergo, the action, ſpring or thing as ſeen.

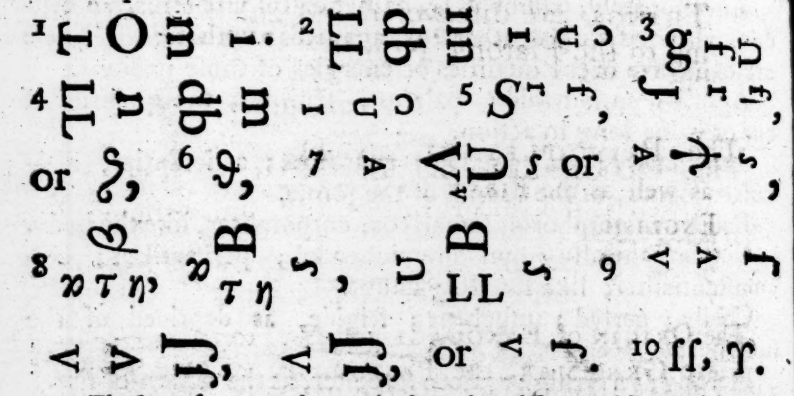
Alack, alas; och, ai ho, gwae fi; ai, O, omoi, ouai; ah, eh, hei, heu, ehu, væ. Theſe are interjections or energies of the paſſions of diſlike and lamentation.

Aha; aha, wi; euge; euge, a good ſpring or pleaſing interjection.

Adieu, hail, farewell; bydd iach; vale, ſalve, live well, ſpring and enjoy the ilation of the ſun.

Amen; amen; amen, outos genoito; amen, ita fiat. Am-en for heaven, and let it be ſo.

Some ſketches of the creation, the original and preſent ſtate of men and animals in our ſyſtem of beings, the fall of man and other obſcure ſcenes of antiquity, have been drawn from the ſacred characters made uſe of by the Prieſts and Druids to preſerve their original, ancient and ſecret knowledge, in order to illuſtrate the preſent ſubject, and ſetting the preſent confuſed, deluded, or enchanted ſtate of language and knowledge in a right courſe and direction. But the preſs not admitting of their being exhibited in that order and mode, which ſeemed to be neceſſary for a compleat tranſmiſſion of the ſacred hieroglyfics, the following ſpecimen muſt ſuffice for the preſent.



1. The ſtate of man previous to the formation of Eve and his eſſential modes. 2. His compound ſtate or the noneſſential modes and diviſion into parts and actions. 3. Emblems of concupiſcible appetites, innate parental traces, energies and paſſions acquired by the fall. 4. The ſtate of man and woman after the fall, as enchanted and confined to place or matter. 5. The Serpent, an emblem of ſpeech. 6. A theta inſtead of the Coptic kei, an emblem of man's primitive ſtate, &c. 7. Birds; but the round u is made uſe for the Coptic e. 8. Beaſts and Bulls. 9. Fiſhes. 10. Twigs and trees. But more of this hereafter.

And as all letters are thus deriveable from the parts of man, reſembling all other things, Adam might be very well inſtructed in their uſe in paradiſe;—And the diviſions of time appear to have been made from the days of the creation. See the former treatiſe.

O'er plants celeſtial, that fell below,
And graſs of *ſerf* which now together grow,
With her ſword flaming round the living ſtem,
Guarding its fruit upon the ſide of Shem,
Expatiate free! 'tis the ſcene of man,
A mighty maze! beyond my preſent plan;
'A wild where weeds and flowers promiſcuous ſhoot;
'Or garden, tempting with forbidden fruit.
'Together let us beat this ample field;
'Try what the open, what the covert yield.'
Here to diſpel prolific nature's charm,
Prudence forbids; tho' far from real harm;
And ſcience ſhuns the ſympathetic touch;
So here we finiſh, leſt we *feel* too much.
Withall affirming of the birth of tongue.
If *Hiero*'s right, others muſt be wrong.

FINIS.